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THE  
*Pernicious Consequences*  
OF THE  
New Heresie of the *Jesuites*  
AGAINST  
The KING and the STATE.

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By an *Advocate of Parliament.*

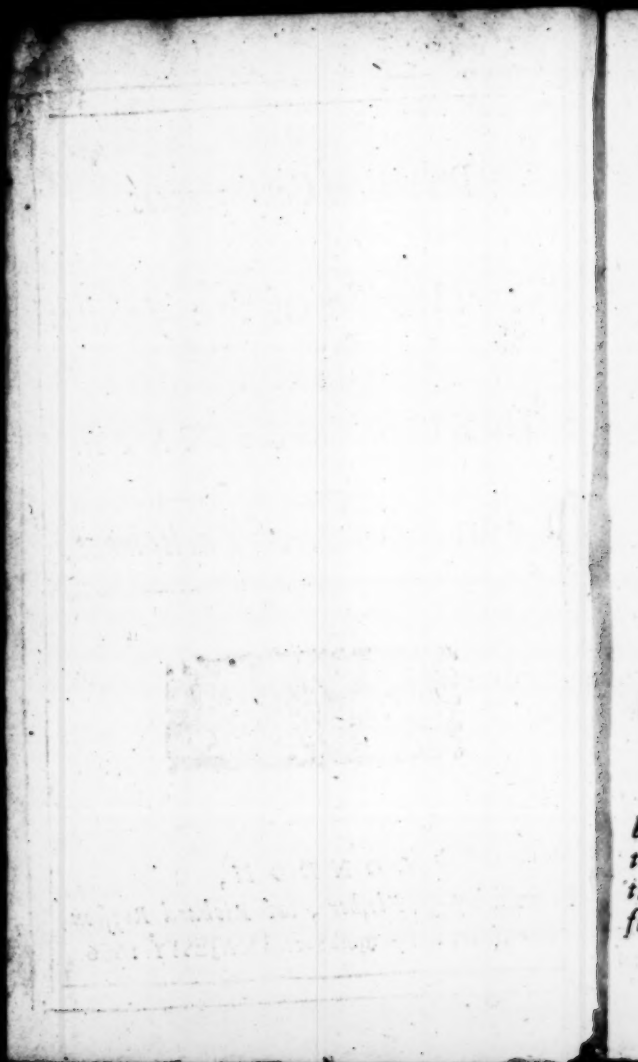
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L O N D O N,  
Printed by *J. Fleisher*, for *Richard Royston*,  
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THE  
Dedicatory Preface.

My LORD,

**T**HE title your Honour has to  
these ensuing Papers, and to  
the Person whomakes them  
English, defends him from  
being thought presumptuous, that now  
they are publish'd and come abroad in  
the World: They wear this Cypher in  
front, as a Periapta or Amulet to pro-

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tect him from all malevolent Influences. And he had need have a seven-fold Buckler, that has to doe with an Host against whose assaults and stratagems even Kings themselves are not safe from danger. The Pens and Tongues of their sworn Adversaries have sharpened the Swords and Poniards, to say nothing of the Knives, the Poison, and the Gun-powder, which have so often been prepared for their destruction. Much of this is indeed stiffly deny'd: but is't not then a wonder, if the Villanies are so detested, there should be found so few of the Party who renounce it in their Writings? I speak not here of the Jesuites alone, but (as our Author has well observ'd) of their other Church-men too, who would certainly more decry it, were there not some other Mysterie in it, which we understand not, and they artificially conceal; when one poor Widdrington and some few others ('till of late the Jan-senists) have been charg'd with no less Crime then Heresie, for disowning their pernicious Doctrines: Nay, it has gain'd

Quid interest an Ferro,  
an Veneno  
perimas?  
Mariana  
l. 1. c. 7.

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ned that *Ascendent in France*, (a Country where these Holy Fathers have stood so long on their good behaviour) that they have even dar'd to justify the Excommunication of one of their Kings in the King's own Printing-house, at his own Palace, proper costs and charges, and under his very nose; prevailing with his facility by an unheard-of and unparallel'd insolence: not to mention here *Coriolanus's Abridgment*, so destructive to the Gallican Liberty; and other their late practices, sufficiently detected and perstringed by the Author of this ingenuous Piece. Methinks it were impossible that Princes, who either lov'd their People or the glory of the Crown, should truckle under such Impostors, to gratifie a sort of Phanaticks thirsting after their bloud and ruine, to subject it to a forein and unreasonable pretence, by the wild and novel interpretation of I know not what Infallibility, which even those of their own Party deride them for, who have but a grain of Sobriety.

See the Life  
of P. Boni-  
face in Bin-  
nius's Col-  
lect. of  
Councils.

But what may not they pretend to

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*who can create new Symbols and Articles of Faith with an unerring Faculty, as well as Confidence? which can make men believe 'tis for the Interest of Religion, how flagitious soever their designs and practices are? 'Tis but calling for the Chair, and his Holiness dubb's himself Infallible, and that sufficiently to consecrate the most nefarious and prodigious of Doctrines: and I doubt not but when the Devil himself tempts men to the most detestable Treasons, he gilds it also with this Religious Bait.*

*We have had ample testimony of this, even in Those who amongst our selves had sucked in the Principles of that Roman Wolf; and which puts me in mind of what that Hypocrite Rouse (a Partizan of the late Rebellion and long Parliament) reply'd to a seduced, but worthy, Person, when near the Catastrophe of our Liberties he was one day press'd with an evident conviction by what unjust waies they had pursu'd the Destruction of that Glorious and Excellent PRINCE who fell into their  
Snaires,*

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Snares, *That indeed he could not altogether excuse the procedure; but this he knew*, there lay Honesty in the bottom of it.

Papa post mutare Regna, & uni auferre, atque alteri conferre, tanquam summus Princeps Spiritualis, si id sit necessarium ad animarum salutem, *say the Roman Champions: And would not one swear the men were Confederates, and understood one another, whose actions and replies are so near of kindred? Santarel the Jesuite gives for one of the Reasons why the Pope might depose Kings; Because their Persons were burthensome to the State: Compare this with the very expression and words of our late Republicarians. And again, That they have their Authority not from God, but the Civil Law onely, and ex arbitrio Populi, as Creswell* Adversus E-dicta Reg. P. 145. *words it: Nay, that Kings may be deposed by their Subjects for sundry Causes, a Nolumus hunc regnare is sufficient. The whole Council of Trent free'd* Cap. 7. sect. 14. *Subjects from their Obedience: So did the Rump-Parliament. What an*

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harmony of Confessions is here! I'll be bold to affirm, there were never any two Doctrines more conformable, then that of the Fathers (as they will be called, forsooth) and that of these Novellists, who have so improv'd the Zeal of their Predecessors, as if the Aphorisms of Emanuel Sà, Bellarmine and Mariana, were not the suggestion of a Diabolical, but the Dictates of the sacred Spirit. And who of either Sect can have the forehead to deny this, that shall but look into their Writings or Practices, and the solemnity of their several Approbators and Apologists?

A man needs but to turn over the Persecution of Monsieur Arnald, to find how these poor men are treated that but offer at the vindication of the Sovereignty of Kings. I appeal to the horrid Murther committed on those Sacred Heads by Clement, Chastel, Ravillac, &c. if after those crimson Tragedies they had not each of them more then one Compurgator; The Mariana's, Veruna's, Guignard's, in our Milton's, our Goodwin's and our Ascham's, another  
spawn

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*spawn of these holy Cleremontanians. The thunder of Paul the III<sup>d</sup> against Henry the VIII<sup>th</sup>, even before his more signal Defection, and that he but at first scrupl'd the Supremacy, may be parallel'd with their branding our most Religious of Kings as inclining to Popery, who died to defend the most Orthodox Faith in the World. The Bull of Pius Quintus against Queen Elizabeth is notorious, as well as the Catastrophe of those who plotted against her Royal Successor by the instigation of Clement the VIII<sup>th</sup>: and what hand they may have had in fomenting our late Disorders both in Church and State from 37 to 60, let the World judge, when they seriously reflect upon what Principles the Brethren proceeded, and what were the Consequences; since nothing save Hell and Rome, could have inspired so horrid a Rebellion.*

*But to number the Heads and Authors of this holy Fraud, begun by Mahomet, Phocas, and Boniface the III<sup>d</sup>, almost Contemporaries; to shew that Turcism, Universality and King-killing*

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ling are of an Age, we may hear it justified, as well as practised, out of their own Mouths and Writings, ( after a Thousand years that all the World had condemn'd it ) not as a Probable, but Infallible Doctrine, if but the Catalogue of their Citations would consist with the limits of a Preface; since our Author might have fill'd another Volume with their Names and Numbers onely: Alvarez, Ariana, Augustine Triumphus, Azoride, Baronius, Becanus, Bellarmine, Bonarsius, Bozius, Campianus, Capistranus, Carrerius, Catena, Chirlandus, Creswell, Doleman, Duval, Eudæmon, Fevardentius, Gabulius, Garnet, Greg. of Valentia, Gretser, Guignard, Kellerus, Lessius, Molina, Pacensis, Parsons, Pelagius, Richeome, Ribadeneira, Rosseus, Sà, Sadlerus, Santarel, Scribanus, Stapleton, Symancha, Tesson, Veruna, Wendeckius, Zodoricus, and thousands more, who have dipp'd their Pens in the blood of Kings, with a Præclarè cum rebus humanis ageretur, si multi, &c. as one of these Gallants does not blush to say publickly and

Mariana de  
Rege, l. 1.  
c. 6.



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*in print.* Velim sciatis (*says Campian*) quod ad Societatē nostrā attinet, omnes nos, qui per totum orbem longē latēque diffusi sumus, quorum est continua successio & magnus numerus, sanctum fœdus iniisse, neque quamdiu vel unus nostrū supererit, studiū & consilia nostra de salute vestra (*meaning the Subversion of the Government, and the Religion profess'd in it*) intermissuros: Jam pridem inita ratio est, & inchoatum certamen; nulla vis, nullus *Anglorum* impetus superabit: *and 'tis bravely resolved. Nor are these all of one, but of several Nations also; to shew that 'tis not the Vote of private Doctors onely, (as Creswell would bear us down) but of their whole College, Divines and Lawyers too.* Et certum est, & de Fide, *That if any Christian Prince deflexerit, shall but warp a little, he is immediately deposeable; & possunt & debent eum arcere (like another Nebuchadnezzar) ex hominum Christianorum dominatu: and who shall say nay?* Nos, nos Imperia, Regna, Principatus, & quicquid habere Mortales possunt, auferre & dare posse.

*In Concert. Ecclesi. Catholic. Anno 1583. Treveris excusa, P. 22.*

*In Philopat. 106. See also Bellarm. cont. Barcl. to prove the Doctrine Catholic.*

*Platina in vita Greg. 7. P. 67.*

*I could*

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*I could not forbear a smile at the pretty Interpretation which Father Creswel gives to a place of Scripture upon this Deflexerit which we mentioned: 'Such a Prince (says he) does ipso facto forfeit his right of Government, according to that of the Apostle, Si Infidelis discedit, &c. If the Unbelieving depart, let him depart. A Brother or a Sister (suppose a Subject, He or She) is not under bondage in such cases.*

1 Cor. 7. 15.

*But all this is no news, My Lord, to those who shall observe how happily they apply that Concession to S. Peter to invade the unclean Beasts, whenever his Holiness's stomach serves him; Occide & manduca. Christ must reign 'till he have put all his Enemies under his feet: That is, as one inferrs, 'till the Pope have serv'd a'l Heretical Kings as Barbarossa was. To which we adde that of Jer. 1. 10. See, I have constituted thee over the Nations and over Kingdoms, to root out, and to pull down, to destroy, and to throw down, to build, and to plant; for so they interpret that passage of the Prophet, as our Author observes.*

Ag. 10. 13

1 Cor. 15. 25

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observes. And what of all this? We must know that the Pope has a faculty beyond any Prophet or Apostle of them Carolus Rubinus, Confil. 109. B. I. all, as Antonius Maria blushes not to affirm: and Hosius once for all; Unless the sense of Scripture (says he) be expounded *juxta sensum Ecclesie Romanae*, according to the sense of the Roman Church, 'tis not the express word of God, but the express word of the Devil.

My hand trembles to proceed to the rest: and it was high time, My Lord, for the Gallican Church, as it is for us, to lay their hand to the Buckler, and to look after these Monsters, who have felt the effects of these bold and perverse spirits, from their Childeric to their darling Henry his Majestie's renowned Grandfather; not to mention that Henry II. Henry of our own. It would fill an Iliad but to repeat the sad consequences of this exaundering Doctrine since Gregory the VII<sup>th</sup> degraded that Proto-Martyr-Emperor (as we may style him) to this Henry IV. Idol the Pope. And what befel our John of England, whose Crown was given away to Philip Augustus K. of France, and

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*and received again on condition of a so-called Vassalage? Nor did Innocentius the IV<sup>th</sup> pretend less to the Emp. Frederic the II<sup>d</sup>; Bonifacius the VIII<sup>th</sup> on King Philip the Fair; Julius the II<sup>d</sup>, who deposed John of Navarr; Sixtus V<sup>th</sup> Henry the III<sup>d</sup>, as a fore-runner of the Knife.*

*Who can with patience read the insolent treatment of Celestine the III crowning an Emperor with one foot, and spurning it off with the other? And where the neck of a Frederic was proudly trod on, we have beheld the very Marble and Inscription justified by that perverted Scripture, Super Leonem & Aspidem—to shew their contempt of Kings.*

*Dr. Parry was encouraged to murder Q. Elizabeth from his Holiness, by an express Letter of the Cardinal of Commo's extolling the design:—and Perron has celebrated the like pretences, to palliate the Odium, or, at best, leaves it problematical; when after all that the Third Estate had declared in abhorrence of it, and the Parricide committed*

*In S. Mark's  
Church at  
Venice.  
Psalm 91. 13.*

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*on the person of the French Henry, he tells us, the Doctrine which renders Kings indeposable is a Doctrine which opens a gap to no less then Schism and Heresie, and is wholly unnecessary, advising his Auditors to submit to the Judgment of the Pope, as the onely Moderator in the Case; and what that is, we have in part declar'd. Woe be to that Prince whom our Holy Father resigns to Chastisement propter Hæresin; or that the Eruditi & Graves pronounce for a Tyrant and burthensome to the State; as Pope Bradshaw and his Assessors not long since with us.*

*Would one think the action of Jehoiada upon Athaliah should be suborn'd to justify a Popish Regicide? But 'twas done zelo matris Ecclesiæ, says Tolet. I omit to speak of the Decrees of the Council of Constance against this accursed Doctrine, so worthily vindicated by our illustrious Author, and of the Practice as well as Precept of our Blessed Lord himself, the Apostles, Primitive Fathers, and the Ages they liv'd in; because they are written with the beams*

*of*

De Inst. Sacerd. c. 13.

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In Apol. c. 37  
Vestra om-  
nia implevi-  
mus, &c.

\* *Conradus*  
*Brutus*, de  
Hæret. l. 3.  
c. ult. n. 13.

*Creswel* ad  
Edict. Regi.  
Ang. p. 151.  
& sect. 2.  
n. 160, &c.  
\* De Prin-  
cip. l. i. c. 26.  
p. 178.

*of the Sun. And if Tertullian had not long since assured us they wanted neither Strength nor Numbers, the duty of our Obedience had been sufficiently described to teach us subjection to our Princes, good or bad, 'till our modern*  
*\* Fathers did open the eyes of the superstitious World, forsooth, and obtained a Brief of his Holiness, by which subjects were dispens'd withall, ut servirent temporibus— or until ( as our Country-*  
*man explains it, ) they should have vires idoneas, sufficient force, which \* Ri-*  
*badeneira styles Christian Prudence: For then, Omnium Catholicorum sen-*  
*tentia, 'Tis universally agreed upon,*  
*that Subjects are not onely to rebell a-*  
*gainst Heretical Princes, but are by di-*  
*vine precept, & conscientia vinculo arctissimo, and under pain of damnation, obliged to it.*

*That which I would evince is, the*  
*peril Kings are in, who stop their ears*  
*to the Trumpets which are daily soun-*  
*ded to alarm them against a sort of Sy-*  
*cophants and Roman Pensionaries, who*  
*swarm in their Courts and Kingdoms,*  
*watch-*

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*watching onely for this bloody signal,  
Let our own incomparable PRINCE  
but consider, how often his Dominions  
have been claim'd as Feudataries to the  
holy See, and how difficult it would be  
to wrest it out of these Harpyes talons,  
had they power equal to their will, or  
to the Right they have so insolently  
forg'd. The King of England (says Bel-  
larmino) is a Vassal to the Bishop of  
Rome ratione directi dominii. What  
can be more directly said to prove what  
I assert? Nay, and, as a learned Pre-  
late of ours well observes, Masconius  
transfers the Title of Fidei Defensor  
to the Pope also: though 'tis well known,  
our Princes have a right of more anti-  
quity to it then any Pope's donation,  
and that jure Coronæ; as were easie to  
evince, though we admitted Leo the  
X<sup>th</sup> to have prophesied that year, as his  
brother Caiaphas had done before him.*

Vide Fr. Bo-  
rium Engub.  
de Temp.  
Eccles. Mo-  
nar. l. 2. c. 1.  
p. 264, 265,  
&c.  
Bell. Apol.  
advers Reg.  
Ang. cap. 3.

Vide English  
statutes,  
24 H. 8. c. 12.  
and the very  
first words of  
Magna  
Charta.  
John 11. 32.

*But this is fortified, say they, by the  
authority of the Canonists, Decretals,  
and, what is yet more formidable then all  
this, by the subjects and properties of a  
new Obediential Vow of an whole Or-*

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der of King-killers. *Let us produce a specimen or two, to shew with what Secrecy and Religion they proceed.*

*The Jesuite Binet told Casaubon at Paris, that 'twere better all the Kings in Christendom were kill'd, then that a Confession should be reveal'd in which the life of a Prince might be concern'd: and Emanuel Sà, that the Confessor potest jurare se nihil scire, may swear and lie too, whatever he heard, rather then detect the Villany of such a Traitor: Eodèmq̃ modo potest penitus jurare se nihil tale dixisse, &c. And upon this it is that Bellarmine celebrates our Garnet for his laudable Obstinacy; though the less-perverted Monks of the other Orders have made no scruple to reveal the Treason, and prosecute the Traitors to the Gallows.*

*I tremble almost to repeat the Instance, but 'tis his Majestie's Grandfather of Glorious Memory who affirms it of them, That there was not long since a French Jesuite so impudent as to assert, That if our Blessed Saviour Jesus Christ himself were now conversant on Earth,*  
passible



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passible and obnoxious to death, should any man confess to him that he design'd to murder him, he would suffer Jesus Christ to be kill'd, rather then reveal the Confession. To this Perron's Reply is so impertinent and superficial, as one would even blush to see how he shuffles it over. The Confessor (says he) needs not reveal the manner of his Treason, 'tis enough he give the King warning to take heed of himself. So, 'tis reported, did the Augurs to the great Cæsar; but it prevented not one Stab of the two and thirty: nor did their Garnet so much as this, nor any one of those reverend Fathers, that ever I could learn.

But let us have a tast of their Politicks. —Cæso Rege ingens sibi nomen fecit, says one of Henry the Third's Murtherer; and Emanuel Sà, Clerici Rebellio in Regem non est crimen læsæ majestatis, quia non est Subditus regi, The Rebellion of a Church-man against his Prince is no such thing as Treason, for he is none of his Subjects. An excellent argument to make Kings in love with

In Verbo  
Clericous.

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Jesuites. *But this is not all: Summus Pontifex (says Bellarmine) Clericos exemit à subjectione Principum: plainly, Non sunt amplius Reges Clericorum superiores, Kings are no more their superiors; so that upon the matter, how many Priests and Jesuites in a State, so many Kings and Emperors. Who art thou (speaking to Princes) that judgest another man's servant? Domino suo stat aut cadit, says the Cardinal. And Santarel goes farther yet; Papa sine Concilio—the Pope does in spite of a Council depose an Emperor; quia Papa & Christi unum est tribunal, they are Collegues in Office: but which is more then Bozius it seems allows, who speaking in the person of Popes alone, says, Per me Reges—By me Kings reign; he may remove them, yea and mulct them too with death, not for Heresie onely, but if they so much as favour it.*

*I cannot affirm that all our Roman Catholicks are of this Belief; but then I can hardly call them Roman Catholicks; indeed, (my Lord) they are not through-pac'd. We see how Barclay, Watson,*

Baronius in  
Parænesi ad  
Venetos,  
Pag. 47.

Tra&at. de  
hæres.

de Temp.  
Eccles. Mo-  
narch. l. 1.  
c. 3. 11.

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Watson, Widdrington, Sheldon, Bekin-  
saw and others have been censur'd, ha-  
ted and reproch'd for maintaining the  
contrary; as of old the more loyal Sor-  
bonists, now sinking under this prodi-  
gious Tyranny, to their everlasting re-  
proch, as well as prejudice of the poor  
Jansenists, who with the Church of Eng-  
land are the onely Confessors amongst all  
the Christian Professors now extant, that  
I could ever reade of or discover. And  
though one might instance in some few  
honest Papists who were in times past of  
this Opinion too; yet when I seriously  
reflect how many are now-a-daies devo-  
ted to the Jesuite, I am amaz'd to con-  
sider to what disloyal temptations they  
are expos'd, even by their very Insti-  
tution.

Indeed Cardinal Perron denounces se-  
verely against any who shall dare to per-  
petrate the Crimes; but in the same  
breath he ingenuously tells us, that he  
means it whilst they are Kings, since be-  
ing once Excommunicated they are no  
more so, but become Plebeians, or but  
Wild beasts rather, made to be taken and

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*deströy'd: and therefore that their new Saint Clement, who murdered Henry the Third, did not kill the King, because he was depos'd. Which Lesson was well took forth in our late Holy Warr at home, when they were by no means to kill the KING, forsooth, but to shoot at CHARLES STUART: For thus have all the malicious Topics and devilish Arguments been made use of by our late Fanatics, as if this Cardinal had inspir'd them: witness what they borrow of him from the Prophet Abias's deposing Roboam (as they call it,) Azarias's ousting Ozias, &c. Bellarmin affirms that Kings are not only subject to Popes, but even to the most inferior Deacons. We have a Pack, My Lord, amongst us, that would think themselves much injur'd to be call'd Jesuites; yet speaking of the Consistorian Discipline and power of Eldership, are bold to say, — Non hic excipitur Episcopus, aut Imperator: omit the famous T. C. and the many others I could bring on the Stage, suffragans of this Doctrine, had we no worse experience of it. But it is not their Pa-*

De Laicis,  
c. 7.

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*sion for God, but for the World, which makes these men defend their Interest by such pernicious Consequences. Adde to these the Crue of Anabaptists, and those other truculent Champions of the Fifth Monarchy, who have improv'd their Principles to that notorious height and danger, that God forbid their Dominion should ever be founded in his Majesty's Grace: For let us but examine what they Teach, and what they have practis'd, from that infallible Dictator in S. Peter's Chair, to the meanest Sectarian; their Writings and their Actions, from Knipperdolling to Venner, from Pope Hildebrand to Pope Henderson, are sufficiently instructive what Princes are to expect.*

*One would think the divine right of Kings as Superiors, Obedience to Governors, Relative duty of Subjects, and Primitive Example, had been so positively describ'd and secur'd by that admirable Institution of Christianity, that all who profess themselves of that Belief, Disciples of that Religion, and who pretend so much to extraordinary Illumination,*

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*( from the fatal examples of the Event of all Rebellions since the very first defection of Lucifer to this period of ours ) should be sufficiently convinc'd of their duty to Kings as God's Vice-gerents on Earth, and of that irrefragable Truth, That those who resist shall receive to themselves Damnation.*

*But since a sort of Monsters there are, who neither believe Moses nor the Prophets, no nor God himself, who rose from the dead to assert and plant the Doctrine of Obedience to the Civil Magistrate, by the Preaching of his holy Apostles and their Successors, till of late; what moral Confidence can a Prince repose in the Pretences of any who are thus sworn and addicted to their Tenents ? I speak here as to the Jesuites in particular, and to those who of late lay at his Majestie's feet, out of that Religious pretence, the Tenderneſs of Conscience, without ever shewing either Religion or Conscience in any their Actions or Writings hitherto relating purely to his Majestie's Interest, the Church of England, or her Friends, whiles the years of  
her*

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*her most barbarous Persecution continu'd; but which if they had done, I would here turn Apologist in their Cause, and plead it with affection.*

*But, say those of the Church of Rome, what is the Disloyalty you lay to our charge? Name us the Persons, and produce the Instances. The Answer is short: That whiles the Doctrine of Deposing Kings, (whatever is pretended, remem-*

*In Paſt.  
Car. V. cum  
Clem. VII.*

*bring that of Charles the V<sup>th</sup>, Vocem esse Jacobi, manus autem Esau) abetted by so many late Decrees of Popes, remains uncondemn'd, there is reason sufficient for Princes to be jealous of favouring a Party who suck in those Principles with their Milk, as many of them at least as are Alumni of the Jesuites, and who by the Papists own acknowledgment are not worthy to be consider'd, no, not as to Exemption from the most rigorous of our Laws against them. 'Tis the same Author who frankly confesseth that F. Parsons did most deservedly draw it upon that whole Order, by his continual and intolerable Practices against the Crown'd heads of this Nation; from whence he inferrs, that neither can his*

*See the Book  
intituled,  
The Jesuites  
reasons un-  
reasonable,  
p. 2. publish-  
ed by a Ro-  
man Cath.  
p. 9, 10, &c.*

Majestie

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*Majestie be safe, for reasons unanswerable to any that shall take the pains but to survey their Tenents, and the voluntary Obligation into which they have precipitated themselves, Slaves to the Pope as they are, and to that Theological Bawd, the Doctrine of Probability.*

*But would they now cut off this Objection at once, and give just satisfaction to the Charge, (as, most assured I am, divers of his Majestie's loyal Subjects, of their persuasion in many other things, earnestly contend for, though with the sacrifice of that whole pragmatical Order, which thus has set the World in Combustion) let them, and the intire Party, subscribe to all Doctrines which deny the Pope's authority of Deposing Kings, and releasing Subjects from their Oaths of Allegiance; and let the Pope himself approve it, and cause an Index expurgatorius to be made of all those Authors we have enumerated, and the Books that more lately maintain and favour it: since even all this were little enough to secure his Majestie from too just apprehension, whiles that sacrilegious Thesis, asserting the  
Pope's*



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Pope's Dominion over Temporals, and  
 Infallibility, (even extra Generale Con-  
 cilium) is yet publickly cherish'd, which  
 enables him to rescind all this in a mo-  
 ment, and Absolve to morrow what he  
 Obliges to day, and make that to pass  
 for the undoubted Word of God, which  
 is in truth the very Doctrine of Devils.

BRUNNUS de  
 Hæret. l. 3.  
 cap. 15.

' For if (as a most pious and learned  
 ' Prelate of our Church has explain'd  
 ' it) truly and ex animo they are other-  
 ' wise affected, they should doe well to  
 ' unsay what hath been said, and declare  
 ' themselves by publick Authority a-  
 ' gainst such Doctrines, and say whether  
 ' or no their Determinations shall be de  
 ' Fide. If they be, then all those famous  
 ' Catholick Doctors, Tho. Aquinas, Bel-  
 ' larmine, Creswel, Mariana, Emanuel  
 ' Sà, &c. are Hereticks, and their Ca-  
 ' nons teach Heresie, and many of their  
 ' Popes to be condemned as Heretical,  
 ' for practising and teaching Depositi-  
 ' on of Princes by an Authority usurped  
 ' against, and in prejudice of, the Chri-  
 ' stian Faith. But if their Answers be  
 ' not de Fide, then they had as good say  
 ' nothing; for the danger is not at all  
 ' de-

Bishop of  
 Down and  
 Connor Ser.  
 on 5. Nov.

## The Dedicatory Preface.

\* Charity  
maintained  
by Cath. c. 7.

*'decreased: because if there be Doctors  
'on both sides, by their own \* assertion  
'they may without sin follow either;  
'but yet more safely, if they follow the  
'most receiv'd and the most authoriz'd:  
'And whither this Rule will lead them,  
'I will be judged by any man that hath  
'consider'd the Premisses: Briefly, either  
'this thing must remain in the same  
'state it is, and our Princes be still ex-  
'pos'd to so extreme hazards: or else  
'let his Holiness seat himself in his  
'Chair, condemn these Doctrines, vow  
'against their future Practice, limit his  
'Ordo ad spiritualia, contain himself  
'within the limits of Causes directly  
'and merely Ecclesiastical, disclaim all  
'power so much as indirect over Princes  
'Temporals; and all this with an in-  
'tent to oblige all Christendom. Which  
'when I see done, I shall be most ready  
'to believe, that nothing in Popery doth  
'either directly, or by necessary conse-  
'quence, destroy Loyalty to our lawfull  
'Prince; but not till then, having so  
'much evidence to the contrary. Thus  
far this reverend Prelate.*

*And that this is likewise the sense and*  
( as

## The Dedicatory Preface.

*(as I affirmed) earnest desire of all the honest men of the Romish Church, is most convincingly, as well as boldly and loyally, asserted by that learned Remonstrant \* R. Carron; whose Vindication of what I here produce against the Jesuites and other Popish Errors (that \* zizania (as he truly styles it) of Infallibility, &c. the subject of the ensuing Treatise) I find publish'd since this Preface was finish'd: and I heartily wish it may produce an Effect sutable to the attempt of that candid and ingenuous Person; that so, though we have many other failings to charge them withall, they may yet lessen by degrees, and as God shall please to enlighten them, till we come to a perfect and consummate Reconciliation.*

\* Remonstrantia Hibernorum contra Lovanienſes, Ultramontanſque cenſuras, de incomparabili Regum Imperio, ſubditorumque Fidelitate & Obedientiâ indiſpenſabili, ex SS. Scripturis, Patribus, Theologis vindicata, 1665.

\* Querimonia ad Alex. vij. ibid.

*In the mean time, with what forehead, my Lord, can this Faction cry out against us as cruel, or at our Sanctions as unjust, whilst his Sacred Majestie has a faculty commensurate to his Piety, and a Prerogative which can gratifie his merciful nature, without reversing what his Predecessors have enacted, who reign'd in such prosperity, not so much*

## The Dedicatory Preface.

*much because they executed the Penalties, as for that they had the power to do it, and did use it prudently: and I confess I was infinitely pleas'd to find it avow'd by a Romanist, that they were themselves the occasion of those Sanguinary laws, (as they would brand them) and to justify them too, as the fore-cited Author has most ingenuously acknowledged. And how indeed can that Party exclaim against his Majestie or his Laws, accusing the Regulars as the persons culpable, and the Seculars as the persons accidentally and for their sakes onely obnoxious and punish'd, whose demerits were the cause? It is for these therefore, my Lord, I would sooner plead for mercy, and in earnest I wish it might consist with the Wisdom of the Legislative power to state a difference between them. But we have already described the Expedient: Let them first renounce their dangerous Opinions, by some such publick, irreversible and authentic Act, as may totally cancel the just presumption which lies at their doors, and at once remove that intolerable scandal which the World does uni-*

## The Dedictory Preface.

*versally charge them withall, and which even one of their own acknowledges to be their due, after a thousand notorious Examples, Proprium esse Ecclesiæ, odisse Cæsares, That Popes have even a natural Antipathy to Kings.*

*Guicciard.  
Hist. l. 2.*

*It is the Reverse (my Lord) of these Doctrines, and of all those fatal Images of Jesuitical Disloyalty, for which the Church of England alone will have the honour to be deservedly celebrated to Posterity. And if his Majestie do not love and cherish her above all the Churches and Professions under Heaven, a Church which has so constantly maintained a Truth so ancient, so pure, and so obliging to Kings, even in the sense and interpretation of her very Adversaries, who have the least grain of true Illumination and ingenuity; the Miracle of His and Her stupendious Restoration will rise up in Judgment against us. But He has already done it to his eternal renown; and I have no more to adde, but that God Almighty would still maintain what he has so signally wrought amongst us. And for those heroick Assertors of what not onely concerns*

## The Dedicatory Preface.

*cerns the French Kings, but indeed all the Crown'd Heads of Christendome besides; mine Option and Augure is, That, as God gave Ægypt to the King of Babylon for his hire and reward in having chastiz'd those wicked Nations he was angry with; so it may please him to give these sincere Defenders of Jansenius, and other Truths, in opposition to the Errors of the Roman Court, the Light (in fine) of his divine Truth, and to emerge out of that Ægyptian Darkness in which the rest are so miserably involv'd.*

*These, with my Prayers for your Lordship's consummate Felicity, are the Votes of,*

*My Lord,*

*Your Honour's*

*most obedient and*

*most obliged servant.*

THE



THE  
 PERNICIOUS CONSEQUENCES  
 OF THE  
 New *HERESIE* of the *JESUITES*  
 AGAINST  
 The KING and the STATE.

---

Advice to the Reader.

**T***His Treatise being written  
 two years since, and several  
 Copies thereof dispers'd among divers  
 persons of Condition; it was deemed the  
 conjuncture of the present Affairs  
 might render the Publication of it ne-  
 cessary for the benefit both of the  
 Church and the State: But it is  
 thought fit to advertise, that the Au-  
 B thor*

*The Pernicious Consequences of*  
 thor of this Piece having made use in  
 it of some Memoires concerning In-  
 fallibility, which he had before pre-  
 par'd; these Notes happening to fall in-  
 to the hands of a person of small Judg-  
 ment, he caused them to be printed un-  
 der the Title of A Defence of the  
 Liberties of the Gallican Church,  
 &c. adding of himself a great many  
 impertinent and indiscreet particulars,  
 which have exceedingly disfigur'd these  
 Memoires.



It does not suffice that  
 our Divines have re-  
 presented to the Church  
 the Exorbitances of the  
 New Heresie of the Je-  
 suites in what concerns  
 Religion and the honour of God, to  
 whom they would equal a mortal man  
 by a most sacrilegious impiety; the  
 faithful servants of the King find them-  
 selves



*the New Heresie of the Jesuites.* 3

selves oblig'd likewise to elevate their voices, and to represent those *pernicious Consequences* as to what regards the safety of his Sacred *Person*, and the good of his *Estate*.

The Apostle *S. Peter* establishes for the two principal parts of Piety, the Fear of God, and the Honour which is due to Kings: *Deum time, Regem honorificate*. If these *Divines* have satisfied the *first* of these obligations; by the just aversion they have stirr'd up in all pious persons to the pernicious adulation of the *Jesuites*, which they have discover'd to be no less then a kind of *Idolatry*: it were but reasonable that others should satisfy the *second*, by inspiring all those who bear any love or affection to their *King*, with the horror which they ought to have of a *Doctrine* which may prove so funest to his *Person*, and is in danger of ravishing from him the most august and supreme Quality that he has receiv'd from *God*, which is to depend on *him* alone in *Temporals*, and to be independent of all other Powers upon the face of the Earth.

## The pernicious Consequences of

True it is, that his *Majesty* has already been advertis'd of it, and has clearly perceiv'd by that light and vivacity of spirit which all *Europe* admires in a Prince so young, of what pernicious Consequence this novel Doctrin was which they would introduce into his *State*, and the advantage which they might take to establish their pretensions, who design nothing more then to reach the Heads of *Kings*, and even subject them in Temporals.

It were fit therefore that all the world knew as much, that those who are not sensibly touch'd with the prospect of an Error so prejudicial to *Religion*, (as falsly imagining it to concern the *Divines* onely) may at least be affected with the consideration of the prejudice which it may bring to the *State*, and to the sacred and inviolable rights of the Crowns of our *Kings*.

But since the address which has been made use of by the Partisans of those corrupt Opinions has been to infuse it into the minds of the people masked under the vizor of *Religion* and respect

to the *Pope*, and to decry the opposers of it as enemies to the holy *See*; it is necessary we should defeat their artifice by discovering it to the world, and by teaching them to distinguish (as our fathers have done before us) the *Apostolical See* from the *Court Politick of Rome*, which are things totally different: For that which we are to understand by the *Apostolical Seat* is, that Spiritual Authority of the *Head* of the *Church* which *Jesus Christ* gave to *S. Peter*, residing in the *Pope*, and which all *Christians* are oblig'd to acknowledge and reverence, by an inseparable union with it, as the very center of the *Communion* of the *Church*. But the *Court Politick of Rome* is nothing else but that Swarm of Courtiers who are about the *Pope's* person to advance their fortunes, and thrust themselves into Church-Dignities; and the person of *Popes* consider'd not as *Popes*, but as *Men*, who being as obnoxious as others to their Ambition and other humane passions, suffer themselves to be often transported by the adulation of their

*The pernicious Consequences of*

*Courtiers*, to attribute to themselves, without reason, Rights and Prerogatives which *God* never gave them, and that are equally prejudicial to the Sovereignty of *Kings*, the repose of the People, the tranquillity of the *Church*, the good of the *Catholick Religion*, and, in fine, to the true and solid grandeur of the holy *See* it self.

In this sense it is we shall speak of the *Court of Rome* in the present Treatise, as so many great persons and Saints have already done, by opposing themselves to their unjust pretensions, without at all thinking they did thereby in the least violate the respect which they ow'd the *Pope* as *Head* of the *Church*; to which they, on the contrary, believ'd these Opinions must needs be most disadvantageous. And we have so much the more liberty to doe it now, since the moderation of the present *Incumbent* speaks him very far from these ambitious thoughts.

Now amongst all these illegitimate Usurpations of the *Court of Rome* thus considered, there has none of them proved

proved more funest to *Christian Princes*, the *Church*, and even to *Popes* themselves, then that by which some of them have been transported to domineer over *Kings*, to make themselves their Superiours and Judges in the administration of their *Kingdoms*, and by pretending of a right, when they fancied it for the cause of *Religion*, to depose them of their *Empires*, and give their *Estates* to others, or to abandon them to the first *Usurper* who had power to make himself Master.

It's impossible to describe those horrid Confusions which this pretence of theirs hath brought forth in *Italy* and in *Germany* for so many Ages together, the Warrs it has kindled, the Bloud it has made to be spilt, the *Provinces* it has rendred desolate, the *Cities* it has ruin'd, the Scandals and Disorders which it has filled the *Church* with: But one of its worst effects is, that it has render'd the holy *See* (which should as well be the centre of the love of *Catholicks*, as of the Unity of the

*The pernicious Consequences of*

*Church*) odious both to *Kings* and *People*, by making them to look upon the *Vicar of Jesus Christ* not as a common *Father*, full of tenderness for all his *Children*; but as a *Temporal Prince*, that would trample all other *Princes* under his feet, and render himself absolute Master of all the *Kingdoms* of the Earth. This is one of the main causes which has made so many people revolt against the *Church of Rome*, and the most usual pretence which they have taken to hinder many *Christians* from paying that observance to *Popes* which they are oblig'd to render them, by confounding it with these odious excuses. For having once anticipated the *People* with this erroneous opinion, That one could not acknowledge in the *Pope* that real Authority which *Jesus Christ* has given him, without owning that also which these *Sycophants* attribute to him over *Temporals* and *States*; they have by an hateful *Schism* kept them from acknowledging the *Pope* as *Head of the Church*, for fear lest they should be bound likewise to own him

him for their *King* and Master.

It concerns the *Church* therefore to take away this color from *Schism*, which is the greatest of all mischiefs, by separating the Spiritual power of the Sovereign *Bishop*, as it has been instituted by *Jesus Christ*, and acknowledg'd by all *Catholicks*, from this false and exorbitant power, which Ambition and Flattery would adde to it, repugnant to the spirit of *Jesus Christ* and the Doctrine of the *Apostles*.

And therefore we must needs confess, that the Zeal of the *Parliaments* of *France* for the maintenance of the Sovereignty of *Kings* against the enterprises of those who, subverting the Order of *God*, would have it to depend upon this Spiritual Jurisdiction, is no less advantageous to the *Church* then to the *State*; and that, on the other part, there is nothing more prejudicial to them both, then that low and fleshly prudence of these *Theologues*, who think to exalt the divine Grandeur of the prime Minister of the new Law, which wholly consists in the love to eternal  
good

(a) In his Book of the King, and his Institution.

(b) *Tom. 3. disp. 1. q. 12. puncto 2.* good things, and in the despising of the things of this World, by secular and temporal advantages which God did never annex to him; or that seek to enlarge their fortunes by this pretended Zeal for the enlargement of the Authority of the Pope.

(c) *Tom. 4. par. 3. tr. 4. par. 411.* 'Tis known to the whole World, that the Jesuites have within these

(d) In his Truth defended under the name of Francis des Montaignes, p. 70. hundred years been the chief defenders of these ambitious pretences, and that their Society has employ'd the most renown'd of its Writers to disseminate this Doctrine every-where: It is this which has been taught by

(e) Of Justice and Right, tom. 1. tr. 2. disp. 19. ana, Gregorie de Valentia, Alphonsus Salmeron, Ludovicus Richome, Louys Molina, Robert Bellarmine, Johannes Oforius, Carolus Scribanus, Andrew

(f) In his Controversies, tom. 1. of the Pope, l. 5. c. 6. and in his Book against Barclay. Eudemon, Johannes Azor, Robert Parsons, Francis Suarez, Gabriel Vasquez, Leonardus Lessius, Jacobus Gretserus, Martinus Becanus, Antonius Santarellus, Vincentius Filiutius, Stephen Bauny, &c.

(g) In his sermons of Saints, Sermon of the Charity of S. Peter, pag. 70.

(h) In his Amphitheatre of honour, lib. 1. ca. 12. (i) In his Letter to a French



## the New Heresie of the Jesuites. 11

French Friend, approv'd by the general Aquaviva, pag. 11. (k) *Moral Instructions*, tom. 2. l. 4. c. 19. (l) In his *Treatise of mitigation towards the Catholicks of England*. (m) *Tom. 5. of Censures*, disp. 15. sect. 6. num. 7. p. 270. and in his Book intituled, *The Defence of the Catholick Faith, &c.* l. 3. c. 22. and 23. and l. 6. c. 4. and 8. where he teaches prodigious things against the life of Kings, as this detestable Position, Rex talis post depositionem incipit esse tyrannus titulo, quia non est legitimus Rex; nec justo titulo regnum possidet: Ergo extunc poterit tanquam omnino tyrannus tractari, & consequenter à quocunque privato poterit interfici. (n) *In par. disp. 87. resp. ad 3. rat. & tom. 2. in c. 2. disp. 169. c. 4. n. 43. Edit. Antwerp. an. 1621.* (o) *Of Justice and Right*, l. 2. c. 1. 33. dub. 2. and in other Books, one of which is intituled *An Apologetical Dispute for the Power of the high Priest*. (p) In his Book *Heretic Chauvesouris, or Vesperilio*, concerning the excellency of the Jesuites Order, pag. 158, & 159. (q) In his *Controversie of England* 1. edit. p. 108, 125, 127, 136. and 2. edit. p. 122, 140, 142, 152. (r) *Of Apostasie and Schism*, c. 30, and 31. (s) In his *Treatise of Controversies in particular*, c. 6. q. 10. (t) *Traſſat. 2. disput. 2. q. 5. art. 102.*

On the contrary, it is well known what extraordinary care the *Parliaments* of *Paris* and the *Universities* of *France* have taken to repress the Authors of these pernicious Opinions; the one by their *Arrests*, and the other by their *Censures*.

It's above an hundred years since, that the *Parliament* of *Paris* gave a famous *Arrest* upon this Subject, the 4 of *December*, 1561. against a certain *Bachelour* in *Divinity*, who had put it into his  
*Thesis,*

## *The pernicious Consequences of*

*Thesis*, That it was in the Power of the Pope to excommunicate *Kings*, to give away their *Kingdoms*, and to absolve their *Subjects* of their *Oath* of *Allegiance* and *Fidelity*. This *Proposition* was declar'd seditious; the *Bachelour* being not to be found, it was order'd that the *Bedel* of the *Sorbon* vested in a red Hood should disavow it before a *President* of the *Court*, and the chief of the *Faculty* of *Divinity*; and that during four years space there should no publick Disputation be permitted in the *College* where it was defended. This whole affair is twice told us in the *Bibliothec du Droit*, under the words *Interdictions*, p. 4478. and *Effigies*, p. 1110. And *Bouchel*, who is the Author of this *Bibliotheca*, in reciting of this History adds this Remark; *The plain truth is, that within these fifty years past there is come a certain new Sect to be planted amongst us, called by the name of Jesuites, who maintain Propositions quite contrary to ours, to the very ruine of the State.*

The same *Parliament* testifies its zeal for the Interests of the *King* and  
Crown

*the New Heresie of the Jesuites.*

13

*Crown* upon several other occasions; as when it condemn'd to the fire the 8 of *June* 1610. the Book of the *Jesuite Mariana*, intituled, *De Rege & Regis institutione*; and that after the same manner *Jñ. 26. 1614.* it treated that of *Suarez*, intitul'd, *Defensio Fidei Catholica.*

But there was never any thing more celebrated upon this subject then that which pass'd 1626. in the censure of *Santarel.* This *Jesuite* had written a Book of *Heresie, Schism, Apostasie, &c.* printed at *Rome* 1625. *permissu superiorum*, in which (following the common sentiments of his Society) he taught, *That the Pope might punish Kings and Princes with temporal pains, depose and deprive them of their Kingdoms and States for the crime of Heresie, and for other causes; as when they were culpable of any fault, if he find it expedient; when they become negligent of their duties; when they are incapable to govern, and their persons burthensome to their Kingdoms:* He adds, *That the Apostles were not subject to the secular Princes but de facto onely, not de jure; and*

*and in summe, that since the Pontifical Majesty had been establish'd, all other Potentates were become but his Vassals.*

So soon as ever this *Book* appear'd in *France*, the *Sorbon*, knowing that the Doctrine was invented and publish'd for the universal destruction of *Civil Polity*, and particularly the *Monarchy* of *France*, which was at that time governed by the most *Christian*, most clement and just King *Lewis* the XIII<sup>th</sup>, that in treading the steps of their Ancestors, she might testifie her zeal and affection as well towards this Religious Prince, as towards the whole most *Christian Kingdom*, and at the same time satisfie that which all honest men requir'd of her; resolv'd to examine the *two* Chapters of this *Book* of *Santarel*, 30, and 31, where this matter was treated of: And on the 1 of *April* 1626. having first heard the *Deputies* report, and consider'd the several *Opinions* of all the *Doctors*, she condemn'd the *Positions* (being the common Opinion of the *Jesuites*) for a novel, false and erroneous *Doctrine*, repugnant to the *Word* of *God*, and that renders

renders odious the dignity of the *Pope*, opens a gap to all *Schism*, derogates from the Supreme Authority of *Kings*, (which depends on *God* alone) disturbs the publick tranquillity, tends to the ruine of *Kingdoms*, *States* and *Republicks*, debauches *Subjects* from that Obedience and Submission due to their *Sovereigns*, inciting them to *Factions*, *Rebellions*, *Seditions*, in summe, to commit *Parricides* against the persons of their natural *Princes*.

This Censure approved by the whole Body of the *University* of *Paris*, and the rest of the *Universities* of *France*, was authoriz'd also by a famous *Decree* of *Parliament* of the 13. *March* 1626. which declared the *Propositions* contain'd in this Book of *Santarel* false, scandalous and seditious, as tending to the subversion of *Sovereign Powers*, ordain'd and establish'd by *God*, and to the stirring up of *Subjects* against their *Princes*, withdrawing their Obedience, inducing them to attempt against their *Persons* and *States*, disturbing of the publick peace; and order'd that the *Book* should

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 should be torn and burnt, and that the  
*Jesuites* should be oblig'd to disavow  
 and detest it, and to approve the *Cen-*  
*sure* of the *Sorbon*.

This vigorous resistance of the *Par-*  
*liament* and *Sorbon* has of late render'd  
 the *Jesuites* a little more reserv'd in  
 producing to the world this pernicious  
*Doctrin*e. But as they never abandon  
 what they have once undertaken, they  
 have invented a way of establishing it  
 after a more dextrous, but more dange-  
 rous, manner: for daring no more to pro-  
 pose it grossly and *in terminis*, they  
 work more subtilly to introduce the  
*Principles* on which it depends by ne-  
 cessary consequence; wisely judging,  
 that if once by their artifice they can  
 but deceive the vigilancy of our *Magi-*  
*strates* and the *Sorbon*, they shall easily  
 make the *People* swallow it when-ever  
 they please, and that as a Truth indubi-  
 table, which they will shew by a neces-  
 sary consequence from what they have  
 already made pass for a most Catholick  
 Verity.

This is that which the *Jesuites* have  
 done

done in maintaining that famous *Thesis* of the 12 December 1661, as a *Catholick Truth* repugnant to the *Greek Heresie* concerning the *Primacy* of the *Pope*, namely, *That Jesus Christ hath given to all Popes (whenever they shall speak è Cathedra) the same Infallibility himself had, as well in matters of Right, as in those of Fact.*

And that we might not imagine there were any great mystery in this condition, *When they should speak out of their Chair, Cum loquerentur ex Cathedra*, they expressly declare, that this *Condition* does not concern the *Pope's* speaking in the head of a *General Council*: And in proposing for example, for one *Constitution* made *ex Cathedra*, the two *Constitutions* on the *Five Propositions*, they give us clearly to understand, that they do not pretend, that to the end the *Pope* should speak from his *Chair*, it were necessary for him to assemble so much as a *Council* of the *Bishops* of his *Province*, as the other *Popes* did; or that he should consult the *College* of *Cardinals*, as they have

C

since

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since done, (enterprising nothing (how inconsiderable soever) but by the advice of their Brethren, *De consilio Fratrum*;) but that 'tis sufficient for him to speak in his *Bulls*, or from the *Constitutions* and *Decrees* which use to be pasted up on the Gates of *S. Peter* and in *Campo de Fiori*; this being the onely solemnity which at *Rome* they pretend does render them sufficiently authentick, and that without so much as thinking it necessary they should be receiv'd and publish'd in the *Provinces*.

See now to what a height the *Jesuites* pretensions are come. All that the *Popes* say in their *Bulls* and *Constitutions*, as well on matters and questions of *Fact* as those of *Right*, is to be look'd on as indubitably true as if *Jesus Christ* had himself avow'd it; the *Pope's Infallibility* being still the same, (according to their reckoning) on these occasions and incounters, as that of the *Son of God* himself.

Now how little so ever one knows of the Fundamentals of *Santarellism*,  
that



that is to say, of the *Doctrine* which affirms the *Pope* has power to depose *Kings*, it must needs be acknowledged that it is establish'd by this *Thesis* of the *Jesuites*, and that it is after a sort made more pernicious and criminal then ever it has hitherto been. For the defenders of this *Doctrine*, so prejudicial to *Kings*, were contented to establish this temporal power in *Popes*, by shewing that they themselves did attribute it to themselves by several *Bulls* and *Decrees*; and that so we were bound to believe them, as being *infallible* in matters concerning *Faith*. But there was none of them that yet durst deny but that *Popes* might fail and be mistaken in the *exercise* of this power, because none of them did ever think them *infallible* in Questions which concern'd the *Fact*; whereas the *Jesuites* now presume on both: They render *Popes* absolutely Masters of *Kings*, in attributing to them (who by so many *Bulls* have defin'd their Superiority over the Temporality of *Kings*) the very same *Infallibility* with *Jesus Christ*, even in

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matters of *Right*; so as they leave a *King* whom a *Pope* had *deposed* no place of *appeal*, or so much as to complain that the *Pope* might be mistaken in the matter of *Fact*, upon which they had judged him worthy of so severe a punishment: since by this new *Doctrin*e of the *College of Clermont* he is equally *infallible*, whether he judge in general, that he has this power to depose *Kings*, which is the *Question de jure*; or in particular, that *such a King* merits to be so us'd, which is the *Question de facto*. We must therefore clear these *two* points; *One*, that the *Infallibility* of the *Pope* in matters of *Right* is, according to the *Jesuites*, the establishment of his Power over *Kings*; the *other*, that his *Infallibility* in matters of *Fact* takes away all means from the *Kings* they please to depose, to complain of so rigorous a Sentence.

For the *first*, 'tis an easie matter to convince all the world of it: nor ought we to imagine it a Consequence held onely by those who profess themselves enemies to the *Jesuites Doctrin*e, and which

which the *Jesuites* disavow; 'tis a Consequence which they themselves derive from it, which they every-where acknowledge must needs follow, and which does so indeed naturally and of necessity. For *Popes* (as *Jesuites* themselves have learn'd us,) have so many waies decided that they have power to degrade *Kings*, and dispose of their *Kingdoms* when-ever they judge it for the interest of *Religion*; that if to be *Catholick* one is oblig'd to consider all that *Popes* say in their *Chair*, that is, by their *Bulls*, as Decisions of infallible authority, and *Oracles* pronounc'd even by *Christ* himself, *Kings*, their *Ministers* and *Parliaments*, must either renounce the quality of *Catholick*, or else tamely acknowledge that *Kings* are Sovereigns independent in respect of their own *Subjects* and other *Princes*, but nothing so in regard of the *Pope*, but that *he* has power to make them descend from their *Throne*, and to resolve them into their simple Originals; so as exercising a Royalty superiour to theirs, it may be

(a) In  
Apol. pro  
potest. sum.  
Pontif.

part. 2.  
sect. 3. fol.  
296.

Planè re-  
nendum  
est hanc  
doctrinam  
non esse  
ambigu-  
am, ita ut  
utrumque  
opinari li-  
ceat; sed  
omnino  
certum, ita  
ut absque  
injuria  
fidei ne-  
gari non  
possit. Pri-  
mò igitur  
id probò,  
quia hæc  
Propositi-  
ones in  
terminis  
definitæ  
sunt in  
Concilio  
Romano,  
Quòd Pa-  
pa liceat  
Imperato-  
res depo-

said of his *Empire* as an heathen Poet  
said of *that of God*,

*Omne sub regno graviore regnum est.*

All this is an infallible consequent of  
*Infallibility*, as the *Jesuites* well prove.

For who can chuse but believe that  
*Popes* have the power to depose *Kings*,  
if once he be persuaded that their Deci-  
sions are so many *Articles of Faith*;  
when it shall be shew'd him that *Grego-  
ry* the VII<sup>th</sup> has decided it in expres  
terms in a *Council* held at *Rome*,  
*Anno* 1067, according to *Onuphrius*,  
*Baronius*, and all the *Jesuites*, *Quòd*  
*Papa liceat Imperatores deponere*; quòd  
*à Fidelitate iniquorum subditos potest*  
*absolvere*? Whence \* *Lessius* the  
*Jesuite* concludes (supposing the *Prin-  
ciple of Infallibility*) That this *Doctrine*  
is no *problematick Doctrine*, but a  
constant *Truth*, not to be deny'd with-  
out violation of our very *Faith*. We  
must absolutely believe (says he) that  
this *Doctrine* (viz. that the *Pope* may  
depose *Kings*,) is an undoubted truth,  
and not such as we may believe what  
we please of; but such an one as is in-  
tirely

tirely certain, not to be contradicted without wounding our Faith. And this I prove, first, Because these Propositions are defin'd in proper terms in the Roman Synod under Gregory the VII<sup>th</sup>, where it is affirm'd, that the Pope may depose Emperours, and absolve the Subjects of wicked Princes from their Oath of Allegiance and Fidelity. Now a Definition made by a Pope in Council is matter of Faith.

This is clear now without mincing, nor can it be more expressly declar'd that the power to depose Kings is a necessary consequent of Infallibility; so as those Jesuites must needs be very impudent who shall after this dare to affirm, that they are their Enemies who derive this sequel from their Doctrine.

The Jesuite Cardinal <sup>b</sup> Bellarmine, under the feign'd name of Sculkenius, writing against Widrington, proves in the same manner by this Gregorian Decree, that the Pope's Superiority over Kings is an Article of Faith. 'Tis an Heresie (saies he) to affirm that the Pope, as Pope, and ex jure divino, has not the

nere, quòd à Fidelitate iniquorum subditos potest absolvere. Atqui definitio facta à summo Pontifice cum Synodo ad fidem pertinet.

(b) Bellarminus sub nomine Sculkenii adversus Widringtonum. Hæreticum est dicere Pontificem, ut Pontificem, & ex jure divino, non habere potestatem Principes seculares suo Principatu exuendi, cum

id bonum  
spirituale  
sive ingens  
Ecclesiae  
necessitas  
requirit.  
Probat  
Conclusio.  
Ista sen-  
tentia est  
haeretica  
cujus con-  
tradictoria  
est de Fi-  
de : Sed

Pontificem habere potestatem deponendi Principes est de Fide :  
est enim definitum & conclusum à Gregorio VII. in Concil.  
Rom. Quòd Papæ liceat, &c.

power to depose Secular Princes of their  
States, as oft as the publick good or some  
urgent necessity of the Church does re-  
quire it. I prove this Conclusion. An  
Opinion becomes heretical when its con-  
tradictory is de Fide: But it is de Fide  
that the Pope has power to depose Prin-  
ces; since it has been defin'd and conclu-  
ded by Gregory the VII<sup>th</sup> in a Roman  
Council, where it saies expressly, That  
the Pope may depose an Emperour.

Now who can deny this Conclusion  
that holds but the Principle, which is,  
That what has been defin'd and con-  
cluded by a Pope is de Fide? Is not this  
Argument of the Cardinal invincible,  
supposing the *Maxime* to be true? By  
consequent then, who can doubt but  
that, according to the *Jesuites* opinion  
and the truth it self, the power of depo-  
sing Kings is in the Pope a certain  
Consequence of his *Infallibility*?

The same Gregory the VII<sup>th</sup> has so  
often decided the same Point, that no  
man

man questions his pretence of making it an Article of *Faith*; as may yet be seen in the *Bull* of the Deposition of the *Emperor Henry the IV<sup>th</sup>*, made likewise in *Council*, where, addresting his speech to *S. Peter* and *S. Paul*, he thus expostulates.

Now therefore exert and vindicate your power, O great and most holy Princes of the Apostles, that all the world may take notice and acknowledg, that if you can bind and loose in Heaven, you can also on Earth dispose of Empires, of Kingdoms, Principalities and Marquisates, in summe, of all mens goods and fortunes whatsoever, by taking them away from those who deserve them not, and by bestowing them on others.—For if you judge things Spiritual, shall we believe you have not the power to judge of Temporal and Secular? Let all the Kings and Princes of the Age learn what your grandeur is and your power, and not dare to despise the Commandments of your Church: and be sure to leave such prompt and lasting marks in the judgment which  
you

*you exercise against Henry, that his ruine be not attributed to the fate of arms or fortuitous accidents of War, but to your sole and almighty power.*

In consequence of this he denounc'd to the *Emperor*, as from *God*, that he should never win battel. But if *Popes* are *infallible* according to the *Jesuites* in actions past, 'tis certain, at least, that they are not in those which are to come. For never did *Prince* gain so many, remaining Victor in more then 50 pitch'd Battels, and having at the very first slain the person whom his Holiness had design'd to make *Emperor* in his place.

I could recount a number more of Passages relating to the same *Pope*, where he argues for the same *Doctrine*, as visibly founded in the *Scripture*, and annex'd to the *Papal* dignity. For 'tis not imaginable that he should pretend onely this right over *Emperors*, because the *Popes* had so much contributed to the re-establishment of the *Western Empire*. On the contrary, 'tis perspicuous that his pretence was over all *Kings*, and that it was built on that

Sup-



Supposition of his, *viz.* that the power of the *Keys* contain'd in it the Temporal Superiority, which made him set upon the *Crown* he sent to *Rodulphus*, Usurper of the *Empire*, this Latin Verse,  
*Petra dedit Petro, Petrus Diadema Rodulpho.*  
 To shew that he believ'd he had power to dispose of *Kingdoms* by a right pretended to be given *S. Peter* by *Jesus Christ* himself. 'Tis likewise on the same *basis* he threatned *Alphonfus* King of *Arragon*, to stir up his Subjects against him, if he gave him not speedy satisfaction concerning a certain affair: As, according to Cardinal *Bellarmino*, he brav'd *Philip* the 1<sup>st</sup> King of *France*, to shew that he exempted none.

But nothing does so evidently discover that one cannot acknowledge the *Pope* to be *infallible*, but that at the same moment we must acknowledge him likewise above *Kings* in *Temporals*, as that famous Decision of *Pope Boniface* the VIII<sup>th</sup> has done in the Bull *Unam Sanctam*, approv'd by *Leo* the X<sup>th</sup> in the *Council* of *Lateran*; and the use which the favourers of the *Roman Court*

*The pernicious Consequences of Court make of this Bull to establish its pretensions.*

There this *Pope* defines, *That both the one and the other Sword appertains to the Church, and to the Pope: That the Temporal Sword is subordinate to the Spiritual, and the Temporal Authority to the Authority Spiritual: That if this <sup>Temporal</sup> ~~Spiritual~~ power deviate from the right, it must be judg'd by the Spiritual authority: That this power was bestow'd on S. Peter and his Successors: and That whoever resists this Subordination of Power, resists Order, in establishing two Principles like the Manichees. Whence he concludes, that it is necessary to Salvation, that every humane power should submit it self to the Bishop of Rome.*

Cardinal Bellarmine, a Jesuite, in his Book against Barclay concerning the Power of the *Pope*, proves by this *Bull*, that *Kings* are subject to the *Pope* in *Temporals*; and this Doctrine is certain and most indubitable. Now that it is (saies he) a thing constant and evident, that the Sovereign Bishop may  
for

for just causes be Judge of Temporals, and sometimes depose Temporal Princes, we prove by the Extravagant Unam Sanctam de majoritate & obedientia, which shews us that Sword is subordinate to Sword; that is, that the Temporal Authority is below the Spiritual: and that if the Temporal neglect his duty, it shall be judged by the Spiritual. And for fear it should be objected, that Clement the V<sup>th</sup> seems to have revok'd this Bull by the Extravagant Meruit de privilegiis; he prevents the Objection by saying, that Clement the V<sup>th</sup> did not revoke the Bull of Pope Boniface, but advertis'd onely that this Bull of Boniface had defin'd nothing new, and had onely reviv'd the ancient obligation which men have to obey and submit themselves to the Apostolicall See, in the manner he had before declar'd, and which this Bull does observe; that is to say, as well in Temporal things as Spiritual.

Alexander Carrerius of Pavia, in a Book intituled *De potestate Primi Pontificis adversus impios Politicos*, Of the power of the Sovereign  
Bishop

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*Bishop against the impious Politicians,*  
 (which is the name he gives to the  
*French*, and particularly the *Parlia-*  
*ment*;) proves by the same *Bull*, that  
 the Superiority over *Kings* in Tem-  
 porals is an Article of *Faith*. This  
 Power of the Pope (saies he) over the  
 Temporals of *Kings* is confirm'd by the  
 Jer. 1. 10. testimony of *Jeremiah*; See I have this  
 day set thee over the Nations and King-  
 doms to pull down and to destroy, &c.  
 as 'tis also decided by the Extravagant  
 Unam Sanctam; where 'tis said, that  
 if the Temporal power deviate from  
 the right, it shall be judged by the Spi-  
 ritual, declaring that every humane  
 creature is subject to the Bishop of Rome,  
 and that this is necessary to Salvation.  
 Therefore Boniface writ to Philip King  
 of France in these terms: Know that  
 you are subordinate to us both in  
 the Temporal and Spiritual; and we  
 do hold and declare them Hereticks  
 who maintain the contrary. For there  
 are three marks whereby to distinguish  
 matters of Faith. The first is, When  
 the Decrees of a Synod are couched in  
 these

the New Heresie of the Jesuites.

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these terms, If any one affirm such or such a thing, let him be accursed. The second, when it saies that those who maintain the contrary shall be Excommunicate ipso facto. And the third, when those of the contrary opinion are repnted and held for Hereticks.

In fine, Cardinal *Baronius* having in a certain place mentioned the very *Bull*, concludes, that none do deny this Determination of *Boniface*, unless such as are excluded from the Church: *Hac Bonifacius*, saies he, *cui assentiuntur omnes nisi qui ab Ecclesia excidit*. And very well argu'd it were, if to be a member of the *Catholick Church* it were necessary to believe the *Pope* infallible; since there is nothing more trifling and absurd then those *Subterfuges* which some Authors retire to, to put themselves under covert from this *Bull*, because they would fain support the *Pope's* Infallibility, but dare not maintain his Temporal Sovereignty in *France*.

The chief of these is *Doctour Duval*, who, in his Treatise of the Power of the

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 the *Pope*, avows that *Boniface* the  
 Eighth did establish his Superiority over  
 the *Temporality* of *Kings* through the  
 whole body of his *Bull*; but saies, that  
 in all the *Bulls* there is nothing save  
 the *Conclusion* which is of *Faith*, and  
 that the *Conclusion* of *this* in particu-  
 lar imports onely, that every creature  
 is subject to the *Pope*: *which is true*  
 (saies he) *as it relates to Spirituals*.

Certainly, if the Authority of *Kings*  
 had need of so pitiful a Reply, one  
 would conclude it built on a very weak  
 foundation,

*Nullas habet spes Troja, si tales habet.*

For what appearance of Reason is  
 there in this learned *Doctor's* Solution?

1. How does he pretend we should  
 believe that a *Pope*, who makes a *Bull*  
 onely to establish his Superiority over  
*Temporals*, (which is the thing con-  
 tested, and not over the *Spirituals*,  
 which no body does dispute) and that he  
 who speaks throughout his whole *Bull*  
 of this Superiority in *Temporals*, should  
 in the last line form a *Conclusion* diffe-  
 rent from the *Principles* which he has  
 establish'd,

establish'd, and that we are onely to regard this *last* line?

2. The word *subesse* indifferently signifying a *subjection* in *Temporals* as well as in *Spirituals*, is it not clearly express'd and determin'd to *Temporals* by all that precedes it?

3. How shall we ever comprehend what a *Bull* means but by the way it was then understood when it was made, as well by those who oppos'd it, as those who defended it? and do not we know the troubles which then disturb'd all *France* and the *Church* caus'd by this pretence of the *Pope*, maintain'd by his *Partisans*, and contested by all the *French*?

4. In fine, has not *Boniface* himself explain'd his own words by another *Bull* shorter then this, which he sent to *King Philip* in these terms, *Scire te volumus, quod in Spiritualibus & in Temporalibus nobis subes; aliud credentes, Hæreticos deputamus?* Whence *Carrerius*, as we have already seen, concludes well, (supposing the *Pope* infallible) that those who disagree concer-

D

ning

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ning the *Pope's* Superiority over the Temporals of *Kings* are *Hereticks*.

And the *French* of those times, without amusing themselves with *Monfieur Duval's* Sophistry, answered after another manner, and sufficiently testified, that the opinion of *Infallibility* was not so much as known in *France*. See an *Act* of the whole *Kingdom* against these *Bulls* of *Boniface VIII<sup>th</sup>*, as 'tis inserted in the first *Tome* of the *Liberties* of the *Gallican Church*.

*Of You, Sir, our most Noble Lord, by the Grace of God King of France, the people of Your Kingdom supplicate and desire, (because it behoves them so to doe) that You preserve the Sovereign Freedom of your Kingdom, which is, that You own and acknowledge no Sovereign on the Earth over Your Temporals, but God alone; and that You give all the World to understand, that Pope Boniface does manifestly erre, and commit a most notorious mortal sin, in sending You word by his Letters and Bulls, that himself was Sovereign of Your Temporals, &c. and those*  
who



who should believe the contrary, he esteem'd as Hereticks. Also that You cause to be declared, that we are bound to hold the Pope himself an Heretick, and not You, good King, and all the liege people of Your Kingdom, who have ever believed and do believe the contrary.

The same Protestation is to be seen in several *Acts* inserted in that Collection which Mons. du Puy has made of the difference between King *Philip the Fair* and Pope *Boniface*; where you'll see how Pope *Boniface's* Bulls were then explain'd, and what was the opinion of *France* touching Infalibility.

'Tis in vain to strive to make any other replies to these kind of *Popes* Decrees, then such as the *French* of that Age did before us. For as there's nothing to which the *Court of Rome* aspires with greater passion then to this Temporal Empire; so neither is there any thing which the *Popes* have establish'd with so much industry.

Cardinal *Bellarmino* summs up no

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less then 18 since *Gregory* the VII<sup>th</sup> to our times, who manifestly attributed to themselves this right (as they call'd it) of deposing *Kings*, and chastising them temporally, even to the privation of their States; viz. *Victor* the III<sup>d</sup>, *Urban* the II<sup>d</sup>, *Paschal* the II<sup>d</sup>, *Gelasius* the II<sup>d</sup>, *Calixtus* the II<sup>d</sup>, *Alexander* the III<sup>d</sup>, *Innocentius* the III<sup>d</sup>, *Honorius* the III<sup>d</sup>, *Gregory* the IX<sup>th</sup>, *Innocent* the IV<sup>th</sup>, *Boniface* the VIII<sup>th</sup>, *Clement* the VI<sup>th</sup>, *Paul* the II<sup>d</sup>, *Fulius* the II<sup>d</sup>, *Paul* the III<sup>d</sup>, *Pius* the V<sup>th</sup>, *Gregory* the XIII<sup>th</sup>, and *Sixtus* the V<sup>th</sup>.

He counts to 16 or 17 *Kings* and *Emperours* against whom *Popes* have pretended this right of Sovereignty as a debt due to them; amongst which there are 5 *French Kings*, *Philip* the I<sup>st</sup>, *Philip the Fair*, *Lewis* the XII<sup>th</sup>, *Henry* the III<sup>d</sup>, and *Henry* the IV<sup>th</sup>.

*Baronius* mentions also the Excommunication of a world of *Germans*, who are not yet well agreed concerning the *Pope's* Power: by which it appears that they alwaies pretended to make it an Heresie when at any time they were

were the strongest party.

Nor is there any thing more frequent in these *Bulls* then their menacing *Kings* and *Princes* to deprive them of their States, in case of Disobedience. Which universally betraies that Passion which the *Court* of *Rome* has to infuse this belief into the minds of the People.

But if one could forget those other enterprises of *Rome* against our *Kings*, which are founded upon this pretended *Superiority*, as this *Superiority* is upon *Infallibility*, since *France* has so universally hindred their effects; yet we cannot but remember that which made us lose *Navarre*, because the wound is yet bleeding. *Ferdinand* had no other pretext to swallow it up from *John d' Albret*, Great-Grandfather to *Henry the Great*, besides a *Bull* which he obtain'd of *Julius* the II<sup>d</sup> against the *King* and *Queen* of *Navarre*, importing Privation of their *Kingdom* for having assisted *Lewis* the XII<sup>th</sup>, whom it call'd Schismatick, and as having denied passage to the Army which *Ferdi-*

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*nand King of Arragon* would have sent  
 into *France* to assist the King of *Eng-*  
*land* in the conquest of *Guienne*.

I know very well that Cardinal *du Perron*, to render this Doctrine of the Power of *Popes* over the Temporals of *Kings* less odious to the *French*, tells us, that the real cause of the loss of the Kingdom of *Navarre* was the breach of the Alliance which the King of *Navarre* had with *Ferdinand* King of *Arragon*, which *Ferdinand* pretended to have been establish'd on condition, that if the Kings of *Navarre* should violate it, the Kingdom of *Navarre* should again revert to the *Spaniards*, who had render'd it by deed in Writing to the race of *Albret*; and that Pope *Julius's* Excommunication was neither the true Cause, nor real Pretence, but a certain tail of a Pretence, which though *Ferdinand* had made no use of, he had notwithstanding pretended that the Kingdom of *Navarre* appertain'd to him, and consequently possess'd it.

But I know as well too, that there is nothing worse founded then this  
 answer,

answer, as Mons. *du Puy* has made appear by most invincible proofs in his *Treatise of the Right of the King to the Kingdom of Navarre.*

For he does there prove by the *Spanish Historians* themselves, that *Ferdinand* during the Usurpation, and whiles he liv'd, had onely the Title by the *Pope's Excommunication* to justifie his Arms. He shews how *Ferdinand* having swallow'd up this Kingdom 1512, and being press'd by the King of *Navarre* 1513 to doe him reason, defended his possession by no other right but by that of the *Excommunication*; and that in the two most authentick *Acts* on this subject, one whereof is the *Will and Testament* of *Ferdinand*, by which he bequeaths the Kingdom of *Navarre* to his Daughter *Jane* Queen of *Castile*, and the other of the Union of that Kingdom to that of *Castile*, it is expressly signified, that *John d' Albret* and *Catharine* his Wite had been depriv'd of it by the *Pope*, for having adher'd to the *Schism* of the *French Kings* against *Pope Julius* the

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II<sup>d</sup>; and that the *Pope* had given him this *Kingdom* to dispose of as he pleas'd. I omit the other proofs. Which sufficiently shews that the *Pope's* Bull was no tail of Pretext, but indeed the onely and sole Pretence of that unjust Usurpation which continues to this very day.

In the second place, there is nothing more absurd then to say that the *Spaniards* had never rendred the Kingdom of *Navarre* to the race of *Albret*, but with this written *Caution*, That if their Successors should violate the Alliance, the Kingdom should revert to the *Spaniards*. For *Jeand' Albret* (on whom was the Usurpation) was the first of *Albret's* race who possess'd the Kingdom. How then could it be said that the *Spaniards* had render'd it to *Albret's* race, who before never enjoy'd it? And supposing we did take the word *render'd* for *given*; it is no less false that the *Spaniards* (were they of *Arragon*, or *Castile*) gave this Kingdom to the race of *Albret*, who in no sort held it of the *Spaniards* but by the  
Mar-

Marriage of *Catharine*, who succeeded King *Francis Phæbus* his Brother, and *Francis Phæbus* to *Eliaenor* his Grand-mother, wife of *Gastien de Foix*, and sole superviving Daughter of *Blanch* Queen of *Navarre*, which Lady had espous'd *John* King of *Arragon* the Father of *Ferdinand*, who being born of another *Venter* had nothing to doe with *Navarre*: So as this pretended *Caution* can be no other then a mere impertinent Fable without any foundation, since the *Spaniards* having neither render'd nor given the Kingdom of *Navarre* to the race of *Albret*, they could never appose any caution or condition either in rendring or bestowing it.

Thirdly, The *Spaniards* themselves could never yet produce any Treaty of Alliance between the Kings of *Arragon* and those of *Navarre* where this Condition was appos'd: though, besides all this, it be beyond the power of Kings to annex any such Condition, since they are not so Masters of their *Kingdoms*, as to transfer them to any others then those

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those who are their legitimate Successors.

Fourthly, In fine, 'tis plainly false that ever *John d' Albret* broke any Alliance with *Ferdinand*; but, on the contrary, *Ferdinand* it was who invaded *Navarre* in the month of *July* Anno 1512, and who made himself master of *Pampelona*, the capital City of that State, before there were any *French* in *Navarre*; which compell'd *John d' Albret* to throw himself into the arms of *Lewis* the XII<sup>th</sup>, with whom he was before but in ill intelligence, to endeavour to maintain himself against this unjust Usurper, who four months before this Treaty of *John d' Albret* with *Lewis* had obtain'd a Bull of Excommunication of the *Pope* against the King of *Navarre*, as falsely representing, that being joyn'd with the King of *France* excommunicated by the holy See, he deny'd the *English* free passage to enter into *Guienne*.

It is therefore evident that it is onely this pretended Power which the Flatterers of the *Pope* have of late Ages  
attri-



attributed to him, to dispossess *Kings*, and make Donations of their *Kingdoms* to him that can obtain them, which has cost our *Kings* the *Kingdom* of *Navarre*; since *Ferdinand* had but this pretence onely to invade it; and all that the *Spaniards* would add to it since, was never so much as in their heads, because it was out of all probability. And it is still true, that this right is annex'd (by all those who defend it) to this *Infallibility*.

We see likewise that ever since this, *Popes* have alwaies favour'd the Usurpation of *Navarre*, as a mark of the Power which they pretend to have for the deposing of *Kings*. This is evident by their shunning as much as possible the qualifying our King with the *Title* of the King of *Navarre*; as in the *Bulls* of *Cardinal Barberin's* Legation 1625, wherein the *King* being but simply styl'd King of *France*, it was ordain'd by *Parliament*, that it should be declar'd by the *Pope*, that the quality of the *King* of *Navarre* had been omitted by inadvertency in the said *Bulls*, and that

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 that till that were rectified the *Arrest*  
 of *Verification* should not be deliv-  
 ered, and the *Bulls* continue without ex-  
 ecution in *France*.

But what they could not then ob-  
 tain by the wise resistance of the *Par-*  
*liament*, they have now found an  
 Expedient to obtain by the credit which  
 the *Jesuites* have at *Court*: for finding  
 they had *there* wrought so great an a-  
 version against the *Jansenists*, that  
 there was nothing more desir'd then  
 their condemnation; they believ'd they  
 could make it be purchased with the  
 loss of the Quality of *King of Navarre*:  
 nor were they at all mistaken in their  
 expectation. For *Pope Innocent* the X<sup>th</sup>  
 address'd his *Bull* to the *King* by a  
*Breve*, wherein he onely styles him  
*King of France*; and all who lov'd the  
 State saw with grief that they receiv'd  
 this *Breve* so injurious to the *King*  
 with open arms. You see how well  
 the *Roman Court* knows how to profit  
 on occasions and take her advantage,  
 she never lets any escape which she does  
 not manage with a singular address.

But

But this *Breve* will one day prove one of its most memorable examples: since under colour of ruining the poor *Fansenists*, she has open'd a gap to establish two of the most considerable points of her Grandeur, and which have indeed been the most contested in *France*: The *one* is, That the *Pope* alone may decide Points of *Faith* with an infallible Authority; the *other*, That he may give *Kingdoms* away at pleasure, as *Julius* the II<sup>d</sup> gave that of *Nazarre* to the *Spaniards*.

By all these proofs 'tis evident that the Superiority of *Popes* above *Kings* in Temporals is an inseparable Position of *Infallibility*, as to the pretence of all those *Theologues* who are married to the Interest of the *Court of Rome*, especially the *Jesuites*: 'Tis also clear that the subtilty of those who have made as if they would separate them hath so little *basis*, that it were an unworthy and dangerous prevarication in those who are oblig'd to maintain the Supreme Authority of their *Prince*, but to reduce the *Right of Kings*, which is  
certain

certain and indubitable, to so shallow and trifling a defence.

So as the onely means of hindring the establishment of this pernicious Consequence is, to stop *that* so dangerous a *Principle*; and above all, not to permit the *Jesuites* the impudence of making it an Article of *Faith*, and the carrying it even beyond all sorts of bounds, and to an Infallibility in Questions *de facto*; which is, in summe, to have given the fatal blow to the ruine of the *Royal Throne*.

This is easie to prove. For *Popes* being once establish'd superiour to Temporal *Princes* in Temporals, as we have shew'd they cannot fail of obtaining, if once we allow them *infallible* in Questions *de jure*; what defence remains there to a *Prince* against the stratagems of this Power, but the pretence of its being possibly miss-inform'd, and that it was mistaken in the grounds on which it proceeded to despoil him of his State?

But what means is there of opposing that pretence against a person who  
shall

shall be in possession of the same *Infallibility* with *Jesus Christ* in matter of *Fact*? What *Christian* is there who should dare oppose to *Jesus Christ* that he is mistaken? and what were there more easie for a *Pope* then to ruine this defence; since for that he had onely to declare by a *Bull* that he has well examin'd the *Prince's* Cause, and that he deserves to be *Excommunicated* and *Depos'd*, to oblige all the World to believe that he did merit it indeed?

Nor let any pretend that 'tis not in these kinds of *Facts* that *Popes* are *infallible*: For both the Principles and Reasons of the *Jesuites* tend to it: And the benefit of the *Church* (which is the sole foundation of this Imagination) will rather incline to believe, that *God* is bound to make the *Popes* as infallible in affairs so important as the subversion of *Kingdoms*, the consequences whereof are so terrible to *Religion* it self; as in the judgments which they make, whether there are or are not *Errours* in a particular Book, which is  
of

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of it self but of very little consequence.

Now if the *Jesuites*, without any reason, and from an humane apprehension and fear, should except these *Facts*, they would not in the least diminish of the pernicious subjects of their *Doctrine*; because the spirits of those who are once imbu'd with their Opinions would easily break through these weak restraints, in which they made believe they would keep them, and maugre these groundless exceptions carry their corrupt principles to all their natural consequences. So as there is nothing able to oppose the funest effects of this *Doctrine*, which subjects *Kings* to a forein Power, whiles they permit this double *Infallibility* of *Fact* and *Right* to subsist, from which 'tis impossible to divorce it.

I very well know that there are some who seek several pretexts to charm the vigilance of *Kings* and their *Ministers*, that so they may not perceive how this *Doctrine* of *Infallibility* is prejudicial to *States*.

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One of these Pretences is, the affirming that this *Infallibility* relates to *Faith* and *Doctrin* onely, which are things *Spiritual*, and that have nothing of common with the Temporals of *Kings*, and the rights of their *Crowns*.

But there is nothing more unreasonable then this adulterate Colour. For 'tis true, that indeed this *temporal* is not of *Faith* it self, nor is the *Doctrin* the immediate Object of *Infallibility*: But one cannot without *Heresie* deny that it may not be the subject and matter of *Faith*; since 'tis an Article of *Faith* establish'd both by *Gospel* and the *Apostles*, that we ought to pay Tribute to *Cæsar*, which is a *temporal* thing; and that we owe Obedience to Temporal *Princes*, not onely to escape the punishment which they may inflict on us if we transgress, but because we are in *Conscience* also oblig'd to it. *Non solum propter iram, sed etiam propter Conscientiam*. So as to persuade *Kings* that their Temporal is so far remote from *Faith*, that it can be no matter of *Faith*, is to dissolve and break

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the most sacred bond which unites their *Subjects* to their *Empire*, to wit, that of *Conscience* and *Religion*. *Faith* is in it self a thing intirely *spiritual* and *divine*; but that does no way hinder things humane and temporal from being very often both the *subject* and *matter* of it. *Warre* is a secular thing; yet 'tis matter of *Faith* to know whether a *Christian Prince* may make warre: And the *Anabaptists* erre in matter of *Faith*, when they maintain that it is unlawful. The power which *Magistrates* have to put *Malefactors* to death is a temporal thing; and yet it belongs to *Faith* to decide whether *Jesus Christ* has left this power to *Christians* or no: and the same *Anabaptists*, who deny it, are esteem'd Hereticks by the *Church*. *Usury* is a temporal thing; yet is it matter of *Faith* to resolve whether or no it be a sin. In like manner the *Power* of *Kings* is temporal; but it concerns *Faith* to determine whether the power of the *Keyes*, which *Jesus Christ* has given to *S. Peter*, does extend to the breaking of that *Obligation* and  
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Tie which *Subjects* have to their *Sovereign*, by absolving them from their *Oaths of Allegiance*. It concerns the interpretation of the words of *J. Christ*, and by consequent has relation to *Faith*: It imports the extent of the power that *Jesus Christ* has given the *Pope*, as his *Vicar*; which we can know nothing of, but by divine revelation preserv'd in the *Scriptures*, and by *Tradition*; and by consequence it is matter of *Faith*.

It is no way then to be doubted, but the Question whether the *Pope* have any right to punish *Princes* with temporal pains, and to devest them of their *States*, by virtue of that Authority pretended to be given to *S. Peter*, is no concernment of *Faith*; and therefore 'tis in earnest a mere mockery, to persuade *Kings*, that the *Pope's* Infallibility does not extend to them, whenas in truth there are none whom it so nearly concerns as they; since *Popes* having so often decided this *Right* to be *theirs*, if once the people be suffered to hold them infallible as to what they determin

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touching *Faith*, none can hinder them from acknowledging also that they do not *erre* in their explication of the words of the *Gospel* touching the *Primacy* of *S. Peter*, as of an *Empire* and *Monarchy* which extends it self even over the Temporals of *Kings*.

But, besides this, the question is not of what the thing is in truth, but what 'tis in the opinion of the *Jesuites*, and that they strive to infuse into the World; seeing from thence it is the ill effects proceed which this unlucky Doctrine may produce: Error and Superstition being infinitely more capable then either *Truth* or *Religion* to engage an abus'd people to Insurrections and disorders more nefarious. Now the *Jesuites*, as we have already seen, maintain that this *Infallibility* of the *Pope* reaches even to the making their Sovereignty over Princes an Article of Faith. *It is of Faith* (say Bellarmine and Lessius) *that the Pope may depose Kings*, because Pope Gregory the VII<sup>th</sup> has decided it, and that the Decision of a Pope is a point of Faith.

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It were to take away all humane Reason, to hinder men from thus arguing; and by consequent to sleep on the point of a Precipice, to suffer the Doctrine of *Infallibility* to creep into a *State*, from whence it is impossible but the other must needs spring.

For having once permitted the *people* to be season'd with this Opinion, and that they are but accusom'd to receive all that *Popes* pretend in their *Bulls*, as well concerning matters of *Right* as of *Fact*, as if *Jesus Christ* himself had pronounc'd it; if a *Pope* please to apply the *Infallibility* acknowledg'd to be in him, for the determining (as they have frequently done) that by virtue of the power which *Jesus Christ* has given him to *bind* and *loose* whatloever is on Earth, he has power to depose *Kings* and absolve their *Subjects* from their Fidelity, and that *such a King* merits to be depos'd; it is not to be thought 'twill prove so easie a matter to defend ones self from these Fulminations, by altering the minds of the people in a moment, and persuading them

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that *he* whom they took to be then so *infallible*, is now no such thing, or is not at least in that matter; that is to say, that he is *infallible* when what he affirms does not concern us, but ceases to be so when it imports us he should not be so. This were to make an ill estimate of the mindes of men, and of the force which custome has over them, to suffer one's self to be dazzled with these vain confidences.

Those Opinions which do by little and little establish their authority in the minds of men, are weak and tender in their infancy and beginning; nor is it *then* so difficult a matter to extirpate them: but when once time has rooted and confirm'd them, they get dominion of Reason, and discover a tyrannous look against which it dares not so much as lift up its eyes. Capable they are to precipitate it into all manner of excess, and make men violate the rules of very Nature, and the most sacred obligations of civil Society; especially when they happen to be *Opinions* which possess the spirit by the way of Religion,

on. For men being once perswaded, (and with reason) that they ought to prefer *Religion* before their lives, their goods, and whatever else they injoy, if in that they chance to be prepossess'd by an error of dangerous consequence to the Civil state, they maintain and defend it to the utmost. *Nullares multitudinem efficacius regit quàm Superstitio.* The *League*, the *Guelphs* and *Gibelines* are sanguinary examples of it: 'so as there is not a more mistaken and wicked policy, then that of those who, minding onely the present Age and their own interest, suffer these Opinions to root themselves; without considering that it is infinitely more easie to hinder their establishment, then to stop their accurs'd effects when once they are confirm'd.

The next Pretence is, to make the world believe that there is no such great reason to apprehend even the Opinion it self of the *Pope's* Sovereignty over the Temporals of *Kings*; because, say they, *Popes* can exercise in so few Instances, that they seldom happen; as in case a *Prince* fall into a formal *Apostasy*

from the *Faith* and the *Church*, to embrace a false *Religion*. But 'tis in vain these Authors endeavour to excuse this pernicious Doctrine by this false Colour; since those whom they would defend loudly disavow them, as not induring that any should prescribe such narrow bounds to this Temporal *Monarchy*.

On the contrary, there is nothing (with these *Divines*) so ordinary, as the *Occasions* for which they give the *Pope* this right to depose *Kings*; so as there is not *one* in *Europe* whom they may not justly depose, according to their *Maximes*, had they but as much power in *effect* as they conceive themselves to have in *right*.

Is there any thing more frequent then not to pursue the *Pope's* intentions in making *Warre* or *Peace*? It suffices the *Pope* (according to the *Jesuites*) to dispossess a King, whenever he shall conceive *Peace* or *Warre* necessary for *Religion*. This is what *Bellarmino* teaches in exprefs terms, in his Book against *Barclay*, cap. 19. And what  
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(saies Barclay) if the Emperour refuse to draw his sword at the command of the Pope, or draw it against his will? I answer, (saies Bellarmine) that if the Emperour will not draw his sword at the command of the Pope, or draw it against his will, and it shall be requisite for the Spiritual weal, he shall force him to doe it by the spiritual Sword; that is, by his Censures, to draw the material Sword, or to sheath it again: and if the Emperour be not concern'd with these Censures, he shall absolve his Subjects from their obedience, the necessity of the Church so requiring, and even take away his Empire from him. 'Tis thus he shall make him know that the Sword is subordinate to the Sword, according to the Bull Unam sanctam; and that they both belong to the Church, though not after the same manner.

We see likewise in \* Raynaldus, Continuator of Baronius, a famous example of this manner of proceeding in Popes. For he reports, Anno 1458. n. 36. That Calixtus the III<sup>d</sup>, desiring to hinder the Warre 'twixt the King of Na-

\* Odericus Raynaldus, tom. 12. 44. an. 1458. num. 35. Novum Legatum mittit, ut si ad Pacem re-dintegrandam, dissidentes inducere non possent, propositam anathematis poenā, illos ab armis juberet Pontificis nomine abstinere, ac finitimorum Regum arma conjungeret in eum qui jussis non pareret.

warre

*warre* and the Prince *de Viana* Heir of that *Kingdom*, sent them a *Legate* with order, if he could not reconcile them to Peace, to dispose them as from the *Pope* to lay down their arms, by menacing them with an *Anathema*, and arming their neighbour-Kings against him that should disobey. Is not this to subject *Kings* in the noblest right of their *Crowns*, which is to conclude *Peace* or *Warre* as themselves think fit?

Nor is there any thing more ordinary with the most *Catholick Princes*, then to have *Alliances* with *Princes* either Hereticks or Infidels. The example of *John d' Albret*, depos'd from the Kingdom of *Navarre* by *Julius* the II<sup>d</sup>, declares again that this pretence is sufficient for a *Pope* to depose *Kings*; since this *King* had not been sold, but on pretence of an Alliance which he was accus'd to have contracted with *Lewis* the XII<sup>th</sup>, whom this *Pope* pretended to be a *Schismatick*, because he was in warre with him for Temporal interests.

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'Tis a thing of no great consequence to molest a few *Monks* in the possession of their *Privileges*; yet was that enough to depose a *King*, and deprive him of his *State*. For so it is that *Bel-larmine* explicates the *Privilege* of *S. Medard* of *Soissons*, falsely-attributed to *S. Gregory*, and conceiv'd in these terms. *If either King, Prelate, Judge, or other Person whatsoever, shall violate these Decrees of our Authority Apostolical, or but contradict, disquiet or trouble the Friars, or shall ordain any thing contrary hereunto; let him be depriv'd of his Dignity, of whatsoever quality he be, separated from the Communion of the Faithful, and condemn'd to eternal pains in the judgement of God.*

Though there was never any thing more false then this *Privilege*; as all knowing persons understood; and albeit it had been true, one might say that it only contain'd a menate of *God's* displeasure, very frequent in those Ages, and not a severe sentence of downright *Deposition*: yet did this serve the *Jesuites*

*suites* turn in favour of *Popes*, to establish them a right of dispossessing *Princes* and *Judges* upon like occasions; and they extort this very interpretation from *Gregory* the VII<sup>th</sup>, who takes in the same sense certain expressions somewhat resembling them, of this *Saint*, concerning the *Hospital* of *Autun*.

*The interpretation of the words of S. Gregory* (saies *Bellarmino* de *Potest. Roman. Pontif. in Temp. c. 40.*) *is not mine, but of another Gregory, equal in Dignity, and not much inferior for Sanctity. For S. Gregory VII<sup>th</sup>, in his Epistle to the Bishop of Mets, which is the 21 of the 8 Book, cites this place of S. Gregory, to shew that the Emperour Henry was justly depos'd. S. Gregory* (saies he) *declares that Kings are fallen from their dignity, when they have the boldness to violate the Decrees of the Apostolical See, writing in these terms to an Abbot nam'd Senator; Si quis verò Regum, &c.*

So although one may, and with great reason, destroy that foundation which is alledg'd from *S. Gregory*; yet one cannot

cannot doe it against the testimony of Gregory the VII<sup>th</sup>, who was no whit less *infallible* then *he*, if all *Popes* be *infallible*; and, by consequent, it must be acknowledg'd, that by the Doctrine of Infallibility *Popes* have right to pronounce *Kings* to be fallen from their Dignity, as often as they molest *Monks* and *Religious men* in the injoyment of the Privileges that have been given them by the holy See: *à fortiori* therefore may it suffice to dispossess *Chancellors*, *Presidents*, *Councillors* and other *Magistrates*, when they have given any judgment or sentence prejudicial to their Privileges.

But *Innocent* the III<sup>d</sup>, in the chapter *Novit. de judiciis*, has open'd a door that leaves no considerable error of *Princes*, for which the *Pope* may not depose them, at least if they persist in them. For he pretends, that granting he had no right to meddle in Secular affairs, yet he was to judge of all such wherein there might be any mixture of sin; *Ratione peccati, cujus ad nos pertinet* (saies this *Pope*) *sine dubitatione*

*tatione censura, quam in quemlibet exercere possumus & debemus.* And as in all contests there is commonly some sin on the one side or the other, especially when there is Warre, there being none of either part just, according to the *Divines*; so by this means the *Pope* becomes sovereign *Arbiter* of all the Secular differences of *Christian Princes*. Now menaces of *Deposition* and *Privation* of all Dignity alwaies march with the *judiciary* Sentences of *Popes* against those who do not obey them; and so, unless *Kings* were impeccable, or blindly resolv'd to obey whatever the *Roman Court* shall ordain them, it is hard if they ever want a pretext to depose a *King* when they have a mind to undertake, and have strength enough to execute it.

It must then be acknowledg'd, that if once *Infallibility* be establish'd, the *Pope* will alwaies find reasons enough to dispossess a *Prince*, which if he do not put in practice, it must be when he wants either will or power. But were it reasonable that *Kings*, who are  
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establisht by *God*, should suffer *Maxims* to be introduced, according to which the acknowledgment of them for *Kings* by their subjects should depend upon the will of another? Does not Christian Prudence and Policy oblige them to banish from their States all the seeds of Division and trouble, and not onely to consider the present, but enlarge their vigilance for the time to come? It is true, that by the Grace of *God*, he who now sits on *S. Peter's* Chair is so wise and moderate, that we can expect from him nothing save actions of goodness and sweetness towards all *Christian Princes*; but we have no assurance that it will alwaies be so; and the past examples shew us sufficiently how easily things change at the Courts of *Princes* in a little time, which changing so often their *Princes*, change also their Interests with them. I will onely recite what I find recorded in the History of *King Henry the Great*, so judiciously written by my Lord *Bishop of Rhodes*.

This Prelate remarks, that the *League*  
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(which took birth from the time of *Henry the III<sup>d</sup>*, and which, with reason, he styles *A powerful Faction which thought to introduce the Spanish dominion in France, and which strove to subvert the order of the Succession of the Royal Family under the most specious pretence in the world, viz. the maintenance of Religion*) would needs at first sustain it self by the authority of the holy See, which they carried to Rome, and presented to Pope Gregory the XIII<sup>th</sup>, to obtain his approbation; but he never would consent to it, but as long as he liv'd did altogether disavow it. Had *Henry the III<sup>d</sup>* any reason for all this to be confident that *Rome* would never joyn with these Factionous persons, who desir'd nothing more then to dethrone him themselves? If he did believe it, he was strangely abus'd. For the same Bishop acknowledges, that Gregory the XIII<sup>th</sup> was no sooner dead, but Sixtus Quintus, who succeeded him, approv'd of the League, and fulminated terrible Bulls against the King of Navarre and the Prince of Conde, declaring

ring them Hereticks and Apostates, &c. and, as such, obnoxious to the Censures of the Church, and the pains denounc'd in the Canons; depriv'd both them and their Descendents of all lands and dignities, rendred them incapable to succeed in any Principality whatsoever, especially that of the Kingdom of France, absolving their Subjects from their Oath of Allegiance, and forbidding them to obey them.

Notwithstanding this Prelate notes, that *Sixtus* the V<sup>th</sup> was shortly after displeas'd with the League, and could never be brought to furnish any thing towards the expence of the War, which plainly abortiv'd the greatest part of their enterprises. But *Urban* the VII<sup>th</sup>, holding the Seat but 13 daies after *Sixtus*, *Gregory* the XIV<sup>th</sup> succeeded him, who being of a vehement spirit, and by inclination a Spaniard, ardently embraced the party of the League, prodigiously lavishing the Treasures which *Sixtus* Quintus had amass'd, to levy an army of twelve thousand men, which he put under command of Count Hercules

*Sfondrati his Nephew, and accompany'd it with a Monitory or Bull of Excommunication against the Prelates who follow'd Henry the Great, which he sent by Marcellino Landriano his Nuntio, with a world of money to be distributed to the Sixteen of Paris, and amongst the Heads of the Caballs in every great City. To which this Bishop addes, That the Parliament of Tours, (that is to say, that party of the Parliament of Paris which was at Tours) having receiv'd intelligence of the Monitory, caus'd it to be torn in pieces by the hand of the common Hang-man, and decreed seisure of body against the Nuntio; and that on the contrary those of Paris annull'd this Arrest, as being given (saies he) by people without authority, ordaining, that they should obey his Holiness and his Nuntio.*

These Examples produc'd by a famous Bishop, and one whom we cannot doubt to have been most affectionate to the holy See, makes us judge, that a Wise Politician will never neglect betimes to suppress these strange Opinions,



nions, which both the *Parliament* and *Sorbon* have so often pronounc'd so pernicious to States, as tending to the subversion of Sovereign Powers ordain'd and establish'd by God, and to the stirring up of Subjects against their Princes, under pretext that the present state of the Court of Rome would appear very far from such like enterprises. It belongs also to the wisdom of a King so illuminated as ours is, and affection'd to the prosperity of his Kingdom, not to confine his cares within such narrow limits as the present Age. His own so wonderful Birth, and that of a *Dauphin* which God has so early bless'd his Marriage with, should make him hope that his Race (which is that of *S. Lewis*) shall reign to the end of the World over this great *Monarchy*: 'tis this which yet obliges him farther to extend the thoughts of his Royal providence beyond the bounds of common prudence, to prevent the source of those evils which may possibly happen in the Ages long to come, and to permit nothing which may one day shake a *Throne* up-

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on which all his Descendents ought to  
fit hereafter.

And truly it were highly necessary  
that great *Kings* should labour for  
themselves and their Successors to estab-  
lish their Authority, since they have  
to doe with the most crafty and able  
*Politicians* in the world, who perpetual-  
ly watch all occasions of more and more  
amplifying that of their *Master*; who  
with infinite diligence manage the least  
occasions of advancing them; who take  
for well-grounded all that escapes and  
is let pass, changing as soon Favours  
into Right; who are not repuls'd at  
every resistance which sometimes op-  
poses their undertakings, but, giving  
place for a while, are by the next op-  
portunity ready to make fresh assaults;  
which often succeeds, either by change  
of some *Minister of State*, or the hu-  
mour of our *Nation*, whose vigour be-  
ing but of a short continuance, yields  
that with the greatest facility to day,  
which she never resolv'd to agree to  
yesterday.

We have an *Example* of this in that  
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possession which the *Pope's Nuntio's* have gotten, of receiving the Attestations of the Life and manners of those persons who are nominated by the *King* to *Bishopricks* and *Abbies*. The late *Monf. du Puy* has compil'd a *Treatise* concerning this subject, where he shews, That by the *Ordinance* of *Blois*, *Anno* 1576, by advice of the *States General* conven'd at *Paris* 1615, and by the *Assembly* of the *Notables* *Anno* 1627, this information ought to be made by the *Ordinaries*, as conformable to the *Council* of *Trent*, *Sess.* 22. ch. 2. and *Sess.* 24. ch. 1. That notwithstanding those of *Rome* had alwaies striven to put the *Nuntio's* in possession of this *Right*; That they had vainly attempted it when *Henry* the *Great* prosecuted his *Absolution* there; That they had begun to usurp this possession during the late *King's* *Minority*; and that by little and little they had reduc'd things to such a point, as to oblige all those who were nominated to have recourse to them, till in the year 1639. it happen'd that the *Sieur Hugues de l'*

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*Aratut*, nominated to the *Bishoprick* of *Cominges*, making his Information before the *Ordinary*, and the *Pope* refusing to admit him, the late *King* of glorious memory resolv'd to oppose this violence and stop its course; so as the affair having been sent to the *Parliament*, there was an *Arrest* given the 12 of *December* 1639, by which 'twas ordain'd, *That these informations concerning Life and manners should for the future be made by the Diocesan Bishops of the places, and not by the Nuntio's.* Notwithstanding the *Nuntio's* have still continued to maintain their pretensions in despite of this *Arrest*, nor is there a person of them that does yield obedience by his addressing to the *Ordinary*; because those who are dispos'd to doe it apprehend (and not without reason) lest their *Bulls* should be denied them.

Well known is that famous *Arrest* given *Anno* 1648. upon the *Remonstrances* of the late Advocate-general *Monf. Talon* against those who would have valid in *France* the *Censures* of  
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the *Inquisition* and *Index*; in the interim they were never more in reputation then since that time: and it is hard to comprehend how the *Clergy* of *France* (which has ever been so generous) could endure it, without once complaining, that the *Episcopal Decrees* of the *Prelates* of *France* have been treated by the *Inquisitors* of *Rome* with so much indignity; that they have rang'd them amongst the *damned Books* which they esteem so disgraceful, without vouchsafing either to clear it with the *Bishops* before Censure, or to render them any account of what they found amiss therein afterwards.

See but how they bear all things before them with a perseverance indefatigable; and by degrees how the pretences of the *Roman Court* (which have formerly been so odious among us) establish themselves in the *Kingdom*, and the ancient Maxims that our Fathers have conserv'd with so much zeal and jealousy are chang'd and come to nothing. 'Tis not alwaies done at once, but sometimes by degrees and insensi-

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bly; and to give an *Instance* of it, we need goe no farther then to that of the *Infallibility* of the *Pope* onely.

'Tis certain that in the time of the *Councils* of *Constance* and of *Basil* they acknowledg'd no other *Infallibility* in the *Church* then that of the *Church Universal*, and the *General Council* which represented it, and that it went for current among all learned men, that the *Pope* might erre in point of *Faith*. It is what may be seen not onely in the *Works* of the greatest persons of those times, as of *Gerson*, *Peter d' Ailly* Cardinal of *Cambray*, the holy and knowing *Carthusian Dionysius Rikel*, Cardinal *Cusa*, the *Abbot* of *Palermo*, the *Cardinal* of *Florence*, *John* Patriarch of *Antioch*, *Alphonſus Toſtatus* ſurnam'd the *Prodigy* of the world, *Jo-hannes de Parisiis*, and of many more; but likewise by the contest which sprung up in those times, Whither a *Council* were above a *Pope*, or the *Pope* above the *Council*; which was decided in favour of the *Council* by the *Fathers* of the *Council* of *Constance* and *Basil*,  
who

who maintaining the Preeminence of the *Council*, made use of this *Principle* as certain and indisputable, That a *General Council* could not erre in Determinations which regard *Faith* and good *Manners*, and that the *Pope* therein might erre.

So the *Council* of *Basil*, minding to establish this Preeminence of *Oecumenical Councils* in its Synodal Letter published after the third *Session*, speaks in this manner. *This holy Church has receiv'd so great a Privilege of Jesus Christ our Saviour, which he has founded by his Bloud, that we most firmly believe she cannot erre. This is what is agreeable to God alone by nature, and to the Church by privilege. Nor was this gift imparted to the Sovereign Bishop, of some of whom we reade that they fell into Heresie. 'Tis the Church alone which is without spot or wrinkle, which cannot erre in things necessary to Salvation. And afterwards, If the Council might erre (it being certain that Popes may erre) all the whole Church would be in an Errour: Si er-*

*rare*

*rare posset Concilium, cum certum sit Papam errare posse, tota erraret Ecclesia.* See the Voice of the whole Church legitimately assembled by the H. Spirit in General Council: For 'tis not to be doubted but that *then* the Council of Basil was *Oecumenical*, since Pope Eugenius the IV<sup>th</sup> acknowledged by an Authentick Bull (recited in the 16 Session,) that the Council was legitimate and General from the beginning of it to that very moment.

But what clearly testifies that no body in those times doubted of the pre-eminence of a Council above a Pope in things concerning Faith, which cannot be establish'd but on this of the Council's not erring and that the Pope may, is what Pope Eugenius (what time he chiefly strove to set himself above a Council) was notwithstanding oblig'd to acknowledge, That in matters of Faith the opinion of the Council ought to be preferr'd before that of a Pope. This we see in the last of the 3 Bulls, which he revok'd when he rejoyn'd himself to the Council, 1434. in these terms.

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Suppose a Pope or his Legate would doe one thing, and that a Council would doe the contrary; we ought to follow not the Sentence of the Council, but the opinion of the Pope, or his Legate who represents him, because the Pope's Jurisdiction is above that of all Councils; unless it happen that the things in controversy concern'd the Catholick Faith, or that they were such as without the determination thereof the whole State of the Universal Church would be in disorder. In such a case there must be had more regard to the opinion of a Council then to that of Popes. *Nisi forte quæ statuenda forent Catholicam Fidem respicerent, vel si non fierent, statum universalis Ecclesiæ principaliter perturbarent; quia tunc Concilii Sententia esset potius attendenda.*

This Pope you see acknowledg'd that in things concerning the Catholick Faith, the Pope being of one opinion, and the Council of another, that of the Council was to be chosen. Now this were ridiculous if the Pope were Infallible in Decisions touching Faith; since

since there is no opinion which we ought to prefer before a man that is *Infallible*. And therefore *Pope Eugenius*, what-ever he pretended to place himself above all *Councils*, durst never arrogate *that* of *Infallibility*.

*Dionysius Rikel Carthusian*, (term'd the *Extatick* or *Illuminated Doctor*, as having through all his Works joyn'd an illuminated and inflamed *Piety* with his profound skill in *Divinity*) in his Treatise of the *Authority of the Pope and Councils*, having in several passages spoken highly of that of the *Pope*, does notwithstanding acknowledge that in *Council* one cannot dispute the having this advantage above the *Pope*, That a *Council* cannot erre in matters which pertain to *Faith* and good *manners*, and that the *Pope* may erre there. The power of a *Council* (saies he) is in this greater then the *Pope's*, that *Jesus Christ* has promis'd to his Church, or the *Council* (which is her Representative,) an infallible direction and divine assistance which shall never fail. So as a *Council* can neither erre in matters of  
*Faith*,

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*Faith*, nor in what regards good manners; forasmuch as it is immediately led by the Holy Spirit in the Determination of these things. And therefore the *Pope* himself is in these things to adhere to the *Churche's* Determination, that is, to the Decrees of the *Council*, as to an *Oracle*, and regulation of the *Holy Ghost*; whereas the *Pope* being obnoxious to erre in points of *Faith*, good manners, and other matters necessary to Salvation, methinks men should not acquiesce in his judgement as the onely certain opinion, because he is not an *infallible* rule, nor yet a foundation so establish'd, but that it may deviate from the Truth.

This holy Monk saies the same thing in a *Sermon* upon *S. Hilarie*; and excepting onely those Authors who are notoriously ingag'd in the Interests of the *Roman Court*, all the knowing *Divines* of that Age spake the same Language. I observe onely *Pope Adrian* the VI<sup>th</sup>, who having taught the same Doctrine before he was exalted to the *Pontificate*, did not onely not retract it after-

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afterwards, but caus'd his Works to be printed at *Rome*, in which we may yet reade these words, namely in his fourth Book of Sentences: *If by the Roman Church* (saies he) *you understand him who is the Head of it, 'tis certain* (pray mark the term) *that this Head of the Roman Church, viz. the Pope, may erre even in things appertaining to Faith, by defending an Heresie by his Determination or Decretal.* *Siper Ecclesiam Romanam intelligatur Caput ejus, certum est quòd possit errare, etiam in iis quæ tangunt Fidem, Hæresin per suam Determinationem aut Decretalem asserendo.*

See what this holy and knowing man has written, being then a private person; and what it was he so approv'd when he was *Pope*: so little did his Advancement blind him, as it has done many others, or make him forget what he ow'd to *Truth*, to gratifie his new Dignity with advantages which he believed *Iesus Christ* never imparted to him.

It is not here necessary to alledge the  
*Parisian*

*Parisian Doctors* opinions, so well known to the World, and to the *Jesuites* themselves, who term the opinion against Infallibility *Sententia Parisiensium*: but we must not omit the sense of the whole *Faculty* in a Body, in this celebrated Declaration of the *Faith* which she made by order of *Francis* the 1<sup>st</sup>, and which was afterwards verified in Parliament; so as in *France* it held a particular force of a *Law* and a publick *Ordinance*: Having therefore receiv'd a command of the *King* to reduce into *Articles* the principal Points of *Faith* attacqu'd by *Hereticks*, she declares, *That* General Councils cannot erre in Points of *Faith* and regulation of good manners. *Certum est Concilium Generale legitime congregatum, universalem Ecclesiam representans, in Fide & morum determinationibus errare non posse.* But for the *Pope*, see what she saies of it all; *It is no less certain, that there is one Sovereign Bishop by divine right in the Militant Church, to which all Christians ought to submit, and who has likewise*  
power

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power to conferre Indulgences: *Nec  
minus certum est, unum esse jure Di-  
vino Pontificem in Ecclesia Militante,  
cui omnes Christiani parere tenentur,  
qui quidem potestatem habet Indulgen-  
tias conferendi.*

This different manner of speaking  
of *Councils* and the *Pope* in two Arti-  
cles which immediately follow, attri-  
buting *Infallibility* to the *Council*, and  
none to the *Pope*, sufficiently states the  
different sentiments which these *Do-  
ctors* had both of *Councils* and *Popes* up-  
on this subject. For I think not my  
self oblig'd to refute the extravagancies  
of a certain Writer of these times, who  
pretends to prove by the Obedience  
which these *Doctors* teach is due to the  
*Pope*, as if by that we acknowledg'd  
his *Infallibility*. By the same argu-  
ment he may prove, that not onely all  
*Bishops* in particular, but that all *Abbots*,  
and *Abbeses*, *Priors* & *Prioressees* are in-  
fallible, because they are promis'd obe-  
dience. But he should have learn'd that in  
promising obedience to the *Pope*, men  
are so far from acknowledging an entire  
sub-

submission of belief to his *Decisions*; that the *Divines* say expressly, and amongst others Mons. Duval, *Summo Pontifici parendum esse, siue errare possit, siue non*: Which signifies but this, That men should not *Dogmatize* the contrary to what he has decided, and with this caution yet, *nisi Error sit intolerabilis*, as *Gerson* affirms.

Such as has been the common sentiment of our *Parisian Divines*, till Mons. Duval, who would have introduc'd Opinions into the *Sorbon* totally repugnant to these ancient *Maxims*: But, as 'tis customary with those who engage in quarrells against what is universally receiv'd, it has hitherto been with much wariness; For he did in that manner assert the *Pope* to be *infallible* in matter of *Faith*, that in the same breath he likewise taught, 'twas no matter of *Faith* to believe it: *Non est de fide Summum Pontificem esse infallibilem*.

Duallius  
de supr.  
aut. Rom.  
Pontif.  
l. 2. c. 1.

He holds moreover, that the Opinion of his not being *infallible* is neither rash nor erroneous. \* *Non est erroneum;*

*neque temerarium temeritate opinionis, dicere, Summum Pontificem in decernendo errare posse.* And speaking concerning the Decision of a *Pope* against a *Doctor* of *Paris*, he saies, *That this Definition of Sixtus the IV<sup>th</sup> is not of Faith, but onely very certain; because, saies he, the Definitions of the Sovereign Bishops have not the certitude of the Catholick Faith, till they be first received by the Universal Church, or a General Council.*

And thus, whatever the *Doctor's* design be and those of his gang to advance the Authority of the *Pope*, they have been yet oblig'd to acknowledge, that a *Divine* who should doubt, or not believe what has not been decided but by a *Pope*, should neither be accus'd of Error or Temerity, provided he did not contradict the *Pope* publickly and with Scandal.

Behold here the very first breach which has been made, at least in the *Sorbon*, against its ancient *Doctrine*. But in the mean time this has not hinder'd those very Persons who incou-  
rag'd



rag'd this *Doct̃or*, and that were ingag'd by Interest with the *Court of Rome*, to reject this personal *Infallibility* of the *Pope*, whenever they had any regard of their reputation amongst learned men. This is evident by Cardinal *Peron*, who in his Reply to the *King of Great Britain*, l. 6. p. 1083. expressly acknowledges, that the onely expedient to determine Disputes of *Religion* with a certainty of *Faith* is by 'a *General Council*.

*Were the Service* (saies he) *taken away from the Original Tongue, and transferr'd into another, all means of celebrating universal Councils, and having any certitude or assurance of matters of Faith, would cease. For there being no certitude of the gennine sense of Scripture by our particular Interpretation, since no Interpretation of Scripture is of private inspiration, and we having no way left us of resolution with certitude of Faith in debates which rise about Religion upon the meaning of Scripture, besides the voice of the Church speaking in General Councils;*

*The pernicious Consequences of evident it is that whatever it be which takes away from the Church the means of holding General Councils, takes away from it all means of deciding the Disputes of Christian Religion with certitude of Faith.*

*Cardinal de Richelieu*, in his Book of *Controversies*, which has been approv'd by the late *Mons. Lescot* Bishop of *Chartres*, and divers other *Divines* exceedingly devoted to the Court of *Rome*, acknowledges the same thing, *Lib. 3. c. 5. p. 424.* *Since there is* (saies he) *no Oecumenical Council which in-joins the use of the Images of the Divine Persons; it is evident that 'tis no Article of Faith:* supposing that for the Principle, That onely *General Councils* can frame Articles of *Faith*.

Thus we see that the Doctrine of *Infallibility*, which had been promoted by *Mons. Duval* with some kind of fear and reserve, was abandon'd by the most knowing persons of the *Church*, and chiefly by those who defended it against the *Hereticks*; because they would not engage the cause of the *Catholick*

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*tholick Religion* in defence of an Opinion so insupportable : and therefore the Favourites of the *Roman Court* were then contented that this *Opinion* should pass for *problematick* onely. Whence it came to pass that *Monf. Duval* (who had but just propos'd it in this manner) was all his life in so great esteem at *Rome*, that he was look'd upon there as *the* person in the world who had render'd the greatest services to the holy *See* ; and that all the *Nuns* had order not to doe any thing here without his advice. But finding this tentative succeed so happily, and that the *Jesuites* (having gain'd the *Catholick Universities*) had fill'd all mens thoughts with this infinite power of the *Pope*, which was highly advantageous to them for the withdrawing of them from the Jurisdiction of the *Bishops*, they no longer remain'd in this moderation. They pretended that it was not enough for the *French* to permit them to say the *Pope* was *infallible* ; but so order'd the matter, that no man was suffered to acknowledge him for *less*.

They were contented that Monsr. *Duval* should say that it was no matter of *Faith* to believe the *Pope infallible*, because this reserve was necessary at that point of time, for the currenter passage of the *Doctrine*; but having first begun to distribute it in this manner, they did not long rest there; the design is to make men believe that the *Doctrine* of the *Faculty of Paris* (opposite to this *Infallibility*, which in Monsr. *Duval*'s daies was neither an Errour, nor any rash Opinion) is since that time (though the *Church* never thought of any change) become a manifest *Heresie*.

This is what the *Jesuites* have exceedingly farther'd: For 'tis about 5 or 6 years past that Father *Theophile Raynaud*, a *Jesuite* of *Lions*, publish'd a Book with this Title, *Αὐτός ἐφα, Ipse dixit*, to shew not onely that the *Pope is infallible*, but that it is matter of *Faith* that he is so, and, by consequent, those that doubt of it *Hereticks*; and he treats Monsr. *Duval* very ill in his Book, whom in contempt he calls a certain *Doct̃or*, for his caution in not so openly venting

venting this false Doctrine as a new *Article of Faith*. And because they saw this enterprize of theirs was not punished as it deserv'd, growing daily more insolent, they proceeded to that extravagant impiety of their *Theses* of the *College de Clermont*, which is now the object of the indignation of all *France*, daring publickly to maintain, (even in the midst of *Paris* it self, and in face of the *Parliament*) That the *Catholick Truth* which opposes the *Heresie* of the *Greeks* concerning the *Pope's Primacy* is, *That Jesus Christ has given to all Popes the very same Infallibility which himself had, not onely in Questions de Jure, but in those also de Facto.*

By this 'tis visible to what their boldness may aspire, if not timely prevented and repress'd, and what progress these monstrous Opinions are like to make, to the total destruction of the Liberties of the *Gallican Church* so precious to our *Ancestors*, unless we be more vigilant in stopping its carrear.

And in earnest it is very hard it

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should not be so, if we but consider a little those *three Expedients* which the abettors of the *Court of Rome* make use of to establish their *Maxims*.

The First is, the *Company of Jesuites* spread over the face of the *Universe*, and got to be *Masters* of the greatest part of the *Colleges*; so as all the World being imbu'd with these *Principles* from their infancie, as 'twere, Opinions not advantageous to the *Church*, but the *Court Politick* of *Rome*, they are receiv'd with respect, as if they constituted a part of our *Religion*; so as it is quite against the hair of any other, because the *Jesuites* accustom those who have once plac'd their belief in them, to look upon men as persons suspected of their *Faith*, who in *this* are not of their *opinion*.

There is the hands of many persons a Treatise of the late Father *Eustachius Gault*, a very knowing and pious Father *de l' Oratoire*, nominated by the late King for *Bishop* of *Marseilles*, wherein he mentions how dangerous it is for this very reason, lest all the *Colleges*

leges should in time, and by degrees, fall into the hands of the *Jesuites*.

The Second means is, the care they take concerning Books; blasting all that they find containing any thing of the ancient *Maxims* of the *School* of *Paris*, suppressing them all that they can; or at least so ordering the matter, as to retrench whatever is not in their favour: as they have done by a large Discourse of *Guicciardin*, treating of the politick Incroachment of the *Court* of *Rome*, which is no more to be found in the late *Italian* Editions, but conserv'd in the old ones, as may yet be seen in an ancient *French* Translation of that famous *Historian*.

In the mean while they give all manner of liberty to such Books as maintain their own pretensions, and that establish the *Opinions* on which they are supported. It must be acknowledg'd that there's nothing has more advanc'd their Interest: for 'tis almost impossible but the minds and spirits of *Students* should be fill'd with the sentiments of those *Authors* which they read most.

Now

Now without speaking of the less considerable *Authors*, who are infinite, those who would more deeply apply themselves to the *Ecclesiastical Science* do commonly addict themselves to *Church-History* and the *Councils*; and for the first, they goe to seek it in *Baronius* and his *Continuators*. This person had doubtless very many excellent qualities, and deserves great commendations for having by his indefatigable labour disintangled an infinite many of things which before lay in a strange confusion: But withall it must not be deny'd that the Zeal which transported him for the Grandeur of the *H. See* made him commit very many excesses, which might be pardon'd in a person so commendable on some other occasions, but by no means be defended: For how can we possibly excuse him all those fabulous imaginations of his, where he engages himself to make the world believe that *Pope Honorius* was never condemn'd by the 6<sup>th</sup> *Council*; but that what we see of his Condemnation in the *Acts* of that *Council* has been maliciously



liciously inserted by the order of a most pious *Emperour*, whom he affirms to have consented to the Falsification of the *Originals* which he had in his hands?

And yet for all this, because F. *Cambeſis* (a very learned *Dominican*) thought himself oblig'd, for the honour of *Truth* and of the *Church*, to refute this Fiction, which is of most pernicious consequence, (since there is not an Act of *General Council* which one may not with as much likelihood say to be forg'd) it has pleas'd F. *Theophile Raynaud*, a *Jesuite* forsooth, in a Book intituled *An Cyriaci immunes à Censura?* a most bloody *Satyre* against the whole *Dominican Order*, most outrageously to rend and tear this learned *Frier*, as if he had perpetrated the hainouſest sin in the world, for having shew'n that *Baronius* engag'd himself into very great Absurdities, in not acknowledging that a *Pope* had been condemn'd as an *Heretick* in a *General Council*.

A strange piece of tyranny it would be,

be, to take away all liberty from *Divines* that love the *Truth*, to defend it against whomsoever when 'tis thus wrong'd, and to interpret it a Crime to take notice of the excesses of *Baronius*, when he endeavors to advance the Authority of the Holy *See*. He is not *then* himself, and he sometimes saies such things seriously on this subject, that 'tis hard to reconcile them to sense; as when he attributes a kind of *Infallibility* to the *Pope*, which is not well applicable to *God* himself, *viz.* that the *Pope* can make new *Articles of Faith*, and change them again when they are made. *Ut planè appareat*, saies he on the business of the *Apollinarists*, *An. 373. n. 22. ex arbitrio pependisse Romani Pontificis Decreta sancire, & sancita mutare.* This is prodigiously strange; and yet we find something like this of *Baronius* in the *Preface* of *F. Sirmondus* upon *Facundus*: For (saies he) this *Bishop* is not to be blam'd for having maintain'd the *three Chapters*, since *Pope Vigilius* was ever more dispos'd to defend them, as it was in truth reasonable,

ble, saies the *Jesuite*: \* *Vigilius ad defendenda, ut par erat, & probanda Capitula propensior*. Save onely that he was not blamable but for blindly adhering to *Pope Vigilius*, in changing his opinion as often as it pleas'd the *Pope* to change; defending the *three Chapters* when this *Pope* defended them, and condemning them when the *Pope* condemn'd them, undertaking to maintain when the *Pope* undertook it. After this guise it is *F. Sirmond* (*quatenus Jesuite*) would have us conform our *Conscience* to the *Will* of the *Pope*, without troubling our selves with the *truth* of the *thing*. But I say, *quatenus Jesuite*; for as *F. Sirmond*, 'tis well known to all his *Friends*, that there are few *Divines* who have less believed this *blind Obedience* then himself.

\* Sirmondus Lectori.  
Nec verò fraudi esse posse (Facundo) irrum Capitulorum causam quam defendit: in quasi verum loqui placer, honestius fuerat cum Vigilio cadere, quam vincere cum Justiniano. Quòd si Vigilium perpetuò ducem sequi maluisset, quam Vigilium postquam

*Justiniano cedendum fuit cum Afris suis reprehendere, nemo illum de suscepta Capitulorum defensione, ad quam Vigilius ipse ultro postea rediit, jure accusandum judicaret.* And afterwards, *Iusus* est (*Vigilius*) *libertate quam causa concedebat, semper alioquin ad defendenda, ut par erat, & probanda Capitula propensior.*

But to return to *Baronius*: It must be

be acknowledg'd that his *Annals* being in other places fill'd with many very good things for the confirmation of *Catholick Verities*, and the purity of *Discipline*, contain also very many pernicious *Maxims*, and false Reflexions as to what concerns the pretences of the *Court of Rome*: and 'tis that which makes these last to be receiv'd and swallowed, because they are mingled with the first.

The *Continuators* follow all of them the same *spirit*, and do but tread in his steps; but without coming near him in that which he did well, they infinitely surpass him in what he did ill. This is truth, especially of the last and most ample, which is *Raynaldus*. There can be nothing more weak of one part, or more insolent on the other; and 'tis a shame to the *Church*, that a Writer so little able should presume to compile its *History*. He is a man without discernment, without the spirit of an *Ecclesiastick*, without *style*, without judgment, without *sincerity*, without credit, and who delivers with an insupportable

portable boldness, and as if they were  
 forsooth so many Articles of *Faith*, the  
 most indefensible pretensions of the  
*Court of Rome*; who alledges *Authors*  
 the most partial and least worthy of cre-  
 dit, such as *Poggius*, *Blondus*, *Turre-*  
*cremata*, and the like, as the most au-  
 thentick Testimonies, and after whom  
 one were oblig'd to condemn the ho-  
 nestest men, and those whose sanctity  
 it has pleas'd *God* to make known even  
 by their *Miracles*, as the *Cardinal d'*  
*Arles*; in fine, who upon all occasions,  
 where he wants *proofs*, overflows with  
 injuries and outrageous declamations,  
 unworthy an *Historian*, who should ne-  
 ver be transported with passion. For  
 all this, he has had the boldness to dedi-  
 cate his *eighteenth Tome*, containing  
 the *History of Five Popes*, and two *Coun-*  
*cils*, viz. that of *Basil* and *Florence*, to  
 the *French Clergy*; and 'tis easily seen  
 by his *Epistle*, that his design was onely  
 to engage the *Church of France*, by  
 the glozing *Elogies* he gives it for its  
 steady obedience to the *Holy See*, to  
 approve, or, at least, dissemble, all that  
 his

his *Tome* contains advantages for the interests of the *Roman Court*, and prejudicial to the Liberties of the *Gallican Church*. But the design did not altogether succeed; for having made an offer of his *Book* to the *Assembly* of the *Clergy* 1660, thereby to obtain some *Letter of Thanks*, and so in time to make it pass for an *Approbation* of his *Book* through all the *French Churches*; the *Bishop* to whom 'twas referr'd found the *Book* so repugnant to our *Liberties*, that he would do nothing in it: and with this repulse was his unworthy *Present* repay'd. But the Abettors of the *Court* of *Rome* believe with great reason that they have however gain'd a main Point, that there has been nothing positively done against a Work presented to the whole *Clergy*, Where the \* Doctrine of the authority of a *Council* above a *Pope*, which is the prime foundation of the Liberties of the *Gallican Church*, and the first Article of the *Pragmatick Sanction*, is everywhere styl'd *Heretical* and *Schismatical*, though it has been decided for a  
Catho-

\* Ad an.  
1423. n. 8.  
and in the  
Table,  
*Verbo Con-*  
*stantiense*  
*Concilium.*

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*Catholick Truth* by no less then two  
*General Councils*: Where the <sup>(a)</sup>*Coun-* Ad an.  
*cil of Basil*, (so rever'd of all *France*) is 1432. n. 9.  
 rent and torn the most outragiously in 12. & ad  
 the world, and that in a time when an. 1433.  
*Popes* have declar'd it for *Oecumeni-* n. 9, &c.  
*cal*: Where a <sup>(b)</sup>trifling *Scribbler* impe- In his  
 riously presumes to decide a difference Letter to  
 upon which the *Church* would never the Clergy.  
 yet pronounce, making those to pass  
 for *Anti-popes* who possess'd the *Seat*  
 in *Avignon* during the *Schism*, who are  
 yet the onely ones which *France* has ac-  
 knowledg'd; though *God* himself seems  
 to have been willing that this *Question*  
 should have remain'd undecided, since  
 he has permitted very holy Persons to  
 maintain the parties of both these *Popes*;  
 Saint *Catharine* that of *Urban*, and S. *Pe-*  
 ter of *Luxemburg* that of *Clement*,  
 from whom he receiv'd even his *Car-*  
*dinal's Hat*, as S. *Vincent Ferrier*, who  
 also adhered to the *Avignon Popes*:  
 ' Where, by an abominable *Lie*, they <sup>(c)</sup>Ad an.  
 impute to *Charles* the Seventh, that he 1440. n. 4.  
 knew the *Gallican Church* had made  
 a detestable *Schism* by pronouncing an

H

im-

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(a) Ad an. 1438. n. 14      *the VII<sup>th</sup> against Urban the VI<sup>th</sup>:<sup>a</sup> Where the Pragmatical Sanction, which was contriv'd at Bourges, following the Decrees of the Council of Basil, by the French Bishops, which King Charles the VII<sup>th</sup> had assembled there, with the Princes, Lords and great Persons of the Kingdom of all degrees and qualities is unworthily styl'd the Opprobrium of the King, because it declares the Pope inferiour to a Council, many waies limits his power, and re-establisheth Canonical Elections.*

(b) Ad an. 1436. n. 4. & ad an. 1439. n. 40 & ad an. 1440. n. 2.      <sup>b</sup> *Where the Mandate de Providendo, Expectative graces, Reservations, Regresses, and other like Abuses, so justly condemn'd by the Council of Basil, and by the whole French Church, are maintain'd as legitimate Rights from this strange pretence of a Bull of Eugenius the IV<sup>th</sup>, That the Church of Rome does what she pleases with all Church-Dignities, without wrong to any man; because she may alledge this word of the Holy Gospel, Friend, I doe thee no wrong, is it not lawful for me to doe*



doe what I will with mine own ? and that the same Pope writing to *Alphon-  
sus* King of Portugal saies, *That the free  
disposition of all Churches appertains to  
the Apostolical See, and that the Popes  
dispose of them as best they like, to which  
even Kings and Princes submit them-  
selves.*

<sup>a</sup> Where the most Sacred *Canons* of the Church are so subdued to the Pope's will, that he makes a Pope writing to a King of France, to say, *That 'tis a ridiculous thing to alledge them to him; or demand of him their observation, as if he knew nothing of them; whereas if he acted aganst the Canons, we are not to believe that 'twas done out of ignorance, but because it pleases him to have it so: That he is so far Master; that according to his pleasure he might not onely interpret, suspend, and mitigate them, but alter and abolish them likewise as pleased his fancy.*

(a) Ad an.  
1436.n.10  
& ad an.  
1439.n.37

The whole Book is stuffed with like excesses; and greater then these too: notwithstanding the *fautors* of these pernicious Opinions have this advan-

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tage, that no body having complain'd of them, they will one day take this *silence* for a tacit *Approbation*; beside the gain which they receive, when they who would be learned in the *Church-History*, studying it in *these Books*, shall at the same time suck in all these dangerous *Maxims*.

Nor have they less perverted the other source of *Ecclesiastical Science*, to wit, the study of the *Councils*. The last Collector of them, *Binnius*, being but a small *Copier* of *Baronius*, *Bellarmino* and *Snarez*, who has stuffed his *Notes* with all that he thought proper to inspire these *new Opinions*. And what is altogether prodigious, is, that whereas the *King of Spain* has never permitted that any man should print in his Dominions any passage of *Baronius's Annals* prejudicial to his pretences; they have in the *Louvre* it self printed the *Collection* of the *Councils* of *Binnius*: and that the *Jesuites*, who have ever had all the government of this *Royal Press*, have left there in the life of *Boniface* the VIII<sup>th</sup> these outrageous words against

gainst all *France*; *Philippum pulchrum*,  
*Gallie Regem*, justè excommunicavit,  
 This Pope did justly excommunicate  
 Philip the Fair, King of France: As  
 much as to say, that all *France* was  
*Schismatical* in that Age, for opposing  
 (as she did) the *Excommunication*, as  
 judging it very unjust, and appealing  
 to the future *Council*; and that she  
 yet continues so, for having never since  
 chang'd her opinion.

You see in the mean time what the  
*Jesuites* think fit to print in the *King's*  
*house*, under his own nose, and at his  
*charges*, that so they may give the *Ene-*  
*mies of France* the advantage to re-  
 proach her for owning in this period  
 the justice of an *Excommunication* of  
 one of her *Kings*, against which she  
 has heretofore so vigorously opposed  
 herself.

The Abridgment of the *Councils* by  
*Coriolanus*, printed at *Paris*, and revi-  
 sed by a *Doctor* of the *Faculty*, is yet  
 in some sort worse; all the contrary  
*Maxims* to the *Liberty* of the *Gallican*  
*Church* being set at the Head of the

*The pernicious Consequences of Book, as if they were so many Catholick Opinions.*

Nor is there any thing better to be hop'd for from that *new Edition* of the *Councils* which they are undertaking now at *Paris*, if the *Jesuites* continue *Masters*; seeing we find well enough by the *Plan* which Father *L' Abbé* has caus'd to be printed, that besides all *Binnius's Notes*, if any thing be added, it shall be rather more and more to ruine the *Liberties* of the *Gallican Church*, then to defend them: and in effect we see, that whereas in *Binnius* the *Council* of *Basil* is call'd, *Concilium Oecumenicum ex parte reprobatum*, a General Council in part reprov'd; Father *L' Abbé* in his new project totally suppresses this quality of *Oecumenick*, by simply calling it *Basileense Concilium*; though he be exceedingly exact in giving the title of *Oecumenick* to all the other *General Councils*, and even to those also which as yet *France* has never acknowledg'd for such; as that of *Florence* for instance, which he styles *Florentinum Oecumenicum sive Universale*

*versale Concilium*, and that of *Lateran* under *Julius* the II<sup>d</sup> and *Leo* the X<sup>th</sup>, which he calls *Lateranense quintum Oecumenicum, seu Universale decimum-septimum*. You see how little they respect the judgment of the *Gallican Church*, degrading the *Councils* which our *Ancestors* have ever had in such singular veneration, as that of *Basil*; and magnifying those which our *Fathers* would never receive for *Oecumenical*, as that of *Florence*, concerning which the *Cardinal of Lorrain* writ to *Pope Pius* the V<sup>th</sup>, *That in France 'twas never receiv'd for Legitimate or General, and that all the French would sooner die then affirm the contrary*. Much more that of *Lateran*, which *Bellarmino* himself durst not assert *Oecumenical*, as not compos'd but of a few *Italian Bishops*, who had no other mark but the ruine of our *Canonical Elections*, and against which the *French* have alwaies protested, as 'tis to be seen by the *History* of the *Concordate de Mons. du Puy*; and, in effect, the *Council of Constance* having decided that a *Council* is superiour

In the Collection of the Memoires and Acts of the Council of Trent, published by Mons. du Puy.

to a *Pope*, and the *Council of Lateran* the contrary, one of the *two* must necessarily be in an *Error*, and, by consequent, one of the *two* is not *Oecumenick*: and so all the world avowing, and the *Jesuites* themselves, that the *Council of Constance* was General, Father *L' Abbé* calling it *Constantiense Concilium Oecumenicum decimum-sex-tum*, that of *Lateran*, which is repugnant to it in a certain Decision concerning *Faith*, has not been so.

But be it what it will, we may judge from hence that the *Jesuites* design is in this new *Edition* of the *Councils* to favour the pretences of the *Court of Rome* in all that possibly they can; there being nothing she so much desires as to hinder the *Council of Basil* from being reputed *General*; insomuch as those of the party have presum'd to falsifie a *List* of the *General Councils* at the beginning of the *Epitome* of *Antonius Augustinus's Canon Law*, leaving out that of *Basil*, which this learned *Arch-bishop* had set down, as may be seen, where, after these words, *Constantiense sub Mar-*  
*tino*

tino V, there is in these falsified Editions, *Florentinum sub eodem*, which is ridiculous, that of *Florence*, not having been held under *Martin* the V<sup>th</sup>; but it sufficiently shews what there was in the uncorrupted Copies after that of *Constance*, *Basileense sub Eugenio IV*, and then, *Florentinum sub eodem*.

There are a world of other things in this draught of Father *L' Abbé*, which ought not to be suffered in *France*; but above all, 'tis a thing insupportable, that these Disciples of *Santarel* should dare to treat as *Hereticks* and persons suspected for their Faith both *Priests* and *Divines*, better *Catholicks* then themselves, for defending onely the *Sovereignty* of *Kings* establish'd by *God*, against those who would subject them to the *Spiritual* power. Thus this *Jesuite* injures *Roger Widdrington*, an *English Priest*, whom we may believe a very firm *Catholick*, since some temporal Interests might have else been able to make him quit his *Religion*, had he not held it by a divine obligation. But because he had several contestati-  
ons

ons with *Bellarmino* in favour of *Kings*, *L' Abbé* is pleas'd to rank him in the same design with *Blondel*, and to speak of him in these terms; *Non ignoro Davidem Blondellum, Rogerum Widdringtonum, & quosdam alios aut Hæreticos, aut de Fide saltem suspectos, &c.*

The Third means which the Court of *Rome* makes use of to establish her *Pretensions* is, to defend and gratifie all those who favour her, and to decry, yea persecute upon all occasions, those that are any waies averse and contrary. 'Tis so meritorious an action in their judgment to maintain *that* which they call the *Rights* of the Holy See, that even *those* whom otherwise they have no esteem of for any sense of Piety, become recommendable; and 'tis on the other side so great a sin to prescribe *Canons* for a limit of this infinite power, that whatever *Vertue* or *Piety* one might be acknowledg'd to have had before, he becomes *wicked* and *Heretical* upon an instant.

I find two memorable examples of both



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both in the 18 *Tome* of *Raynaldus*.

The one is of *Laurentius Valla*, whom he affirms in a certain place to have been an *impious fellow*, and whom in *another* place he extolls for having exceedingly praised *Eugenius* the IV<sup>th</sup>, who is one of those *Popes* that endeavour'd to advance his Authority to the utmost.

The other is of an *Arch-bishop* of *Mentz*, a person of great worth and Piety, that had some contest with *Calixtus* the III<sup>d</sup> touching *Canonical Elections*. This *Arch-bishop* complains that the *Pope* did not observe the *Concordate* which *Eugenius* the IV<sup>th</sup> and *Nicolas* the V<sup>th</sup> his Successor had made on this subject with the *Princes* of *Germany*; and *Aeneas Sylvius*, who was then *Cardinal*, and who writ about it to this *Arch-bishop's* Chancellor, was not able to deny it, since what he saies is, that if the *Elections* were *Canonical*, they ought to be confirm'd in virtue of the *Concordate*, and that they were not to be rejected; unless (saies he) the *Pope* in Council with his Brethren

\* In men-  
tem no-  
stram ca-  
dere non  
potest, re  
contra Au-  
toritatem  
S. R. E.  
Sedis A-  
postolicae  
atque no-  
strae, ali-  
quid per-  
petrare ;  
cum re sci-  
amus Pa-  
storem sci-  
entificum,  
& pruden-  
tem, &  
Dei timo-  
ratum, quae  
sunt con-  
traria of-  
fendenti-  
bus Auto-  
ritatem &  
potestatem  
S. R. E. &  
summi  
Pontificis ;  
cum qui-  
cumque hoc  
attentare  
volens ne-  
dum in penas à jure divino & humano institutas incidere, sed  
etiam crimen Haeresis atrociter committeret.

threaten the Cardinals conceive it fit to  
put in a Person more advantageous to  
the Church : as if this last Clause were  
not a visible *infraction* of the *Concor-*  
*date*, which this *Arch-bishop* had great  
reason to complain of ; since the *right*  
of *Elections* had no more any thing so-  
lid, if the *Pope* refusing to confirm  
them had been acquitted, by saying, he  
onely did it to constitute a more *sitting*  
*person* for the *Church* in place. Be  
it what-ever, 'tis certain this Contesta-  
tion concern'd *one* onely *Point* of  
*Church-Discipline*, and another in  
which the *Pope* was visibly in the wrong.  
See yet what *Raynaldus* teaches us *An-*  
*no* 1457. n. 49. That *Pope Calixtus*  
the III<sup>d</sup> wrote to this *Arch-bishop* of  
*Mentz* upon the complaint he made of  
the non-observance of the *Concordate*  
touching *Elections* : \* *I cannot con-*  
*ceive that you should doe any thing a-*  
*gainst the Authority of the Sacred Ro-*  
*man Church and Apostolical See, know-*  
*ing you to be a learned and prudent Pa-*

stor,

stor, and one that fears God, which are contrary to those who offend the Authority and Power of the Holy Church of Rome, and of the Sovereign Bishop; since whoever presumes to commit this attempt incurs not onely the pains ordain'd by Divine and humane right, but does also commit the most hainous crime of Heresie. Thus a man becomes an Heretick; and (as he saies) a wicked Heretick, how knowing, prudent or fearing God soever he be, if he opposes the Pope in any thing which does purely concern the Discipline of the Church, whatever reason he may have so to doe.

Those of Rome have alwaies pursu'd the same course; and Bellarmine (though one of the most moderate of them) forbears not to speak most outragiously against those who defend the Sovereignty of Kings, and to treat them as Calvinists, Pagans, Publicans, and Parasites of Kings, to the loss of the Kingdom eternal, under pretence of conserving to them their Dignity which is temporal.

And

Alexander  
Carrerius,  
de potest.  
Rom. Pont.  
Abcant  
moderni il-  
li inspicen-  
tesque Po-  
litici, qui  
invidia &  
ambitione  
jus Statūs  
ad jus Pi-  
lati refe-  
runt; de  
quibus  
Sancti Dei  
ita prophe-  
târunt,  
Astiterunt  
Reges ter-  
ra &  
Principes  
convene-  
runt in u-  
num ad-  
versus Do-  
minum &  
adversus  
Christum  
ejus.

And an *Italian* Author, who styles them in the *Title* of his Book *impios politicos*, addresses these words to them at the conclusion of his Book: *Away then with these modern insipid Politicians, who, led with envy and ambition, would derive the Authority of States from that of Pilate; and of whom those Saints of God have thus prophesied, The Kings of the Earth and the Princes are met together against the Lord, and against his Anointed.* That is to say, The Pope is *Jesus Christ*, and all *Christian Kings* who maintain their *Sovereignty* against the *Usurpations* of *Rome* are the *Herods* and the *Pontius Pilates*.

This publick decry yet in the *Books* of these *Writers* is nothing so considerable as the *particular* and *clandestine* traverses that the *Court of Rome* excites upon all occasions whatsoever against those whom she believes not favourable to her Interests.

By that it is she stops the *months* and stays the *Pens* of almost all Learned persons, who cannot really possess themselves

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selves of that *Title*, that they are not inwardly persuaded of the *Hypocrisies* of these ambitious pretensions; but they chuse rather to be *silent*, then to *speak* of it: Because there are but a very few persons so in love with *Truth*, as, in resolving to maintain it, will endure to be tormented and *barretted* all their *life-time*, and to be torn in pieces when they are *dead*. They see that *Kings* and their great *Ministers* take not for the most part that *care* to *protect* those who *maintain* and *defend* their *Right*, by some testimony of their *acknowledging* it, as the *Court of Rome* does to *persecute* them, or at least to deny them all kind of *favour*. They must be touch'd with an *extraordinary Zeal*, and very *disinterests'd*, to surmount all these considerations, and to sacrifice themselves for the Interest of their *Prince* and *Countrey*, without any hope of *advantage*, or, to speak more properly, with reason to apprehend all sort of *disadvantage* by it. All those principally who are ty'd to any *Community* are thereby oblig'd to a *silence*,  
which

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which they believe to be *just*, as holding themselves responsible for the conservation of their *Body*. And 'tis true, these vast Bodies have stricter *bonds* which tie them to *Rome*, and are more expos'd to *Persecution*, because they have more *places* which expose them to *seizure*; to which one may adde, that almost all the *Religious* and *Communities* have their *Generals* resident at *Rome*, who will never permit that the *Divines* of their *Orders* should undertake to teach things which would not be well receiv'd *there*, and from which there may lie a grudge against the whole *Order*.

They are therefore *Private persons* onely who are fit upon these encounters to engage for the *Truth*: but then it is necessary that they be furnished with *Light* to know it, with *Zeal* to love it, with *Steadiness*, not to fear the ills it may produce, and with *Sincerity* and *Disinterest*, that so they may have no occasion to be in danger of being thwarted. And when there were onely this *last*, how rare a thing it is to be found!

found ! Well therefore has *John Major*, that renowned *Doct̃or* of *Paris*, long since observ'd, *That it was not to be wonder'd at, if they were fewer who declared for a Council then for the Pope, since Councils met but seldom, and gave no Benefices, whereas the Pope does, and thence 'tis* (saies he) *men flatter him with an omnipotent power, as well in Spiritual things as temporal: Hinc homines ei blandiuntur, dicentes quòd solvere potest omnia, quadrare rotundata, & rotundare quadrata, tam in Spiritualibus quàm in temporalibus.* Hence it proceeds that the Liberties of the *Gallican Church* and the ancient *Maxims* of the *Sorbon* are now-a-daies hardly vindicated but by secular persons, such as *We* that have less relation to the *Court of Rome* then *Ecclesiasticks* have ; whereof the wisest of them are rather satisfied to approve them in their heart, without *defending* them in their *Books* : such power have *fear* and *interest* upon the *spirit* of those who should be more free from them by the *Sanctity* of their *Profession*.

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But if there be persons *disinterested*, so as not to be touch'd by these *temporal* considerations, it often falls out that having little *judgment* and less *science*, their *Piety* it self engages them into these *new Opinions*; because they are publish'd in the *World* under this artificial veil, That 'tis, forsooth, to *violate* and wound Religion to contest the *Pope's Infallibility* and *temporal Sovereignty* over *Kings*.

Those in the mean time who have no relation to it but this *pretext*, without any mixture of *humane interest*, may easily be disabus'd, if once they but consider that the most pious of all our ancient *Doctors*, as the illustrious *Gerson* (without mentioning *Dionysius* the *Carthusian*, and the blessed *Cardinal d' Arles*) have oppos'd with greater vigour those ambitious pretences of the *Court of Rome*, and that they have judg'd that, on the contrary, 'tis the sincere *Zeal* for the *Catholick Religion* which ought to oblige all judicious *Divines*, courageously to resist this *temporal Superiority* over *Kings* and *Infallibi-*



*fallibility*, as two inseperable *Maxims* one from the other, either of them capable to raise very great *mischiefs* to the *Church*. For in effect, what is there more *opposite* to the real benefit of the *Catholick Religion* then this *Doctrin* of the *Pope's Superiority* over *Kings* in *Temporals*, which is a necessary consequence of *Infallibility*, and of the *power* which they give him to *depose* them? Is not this to render *Religion* abhorr'd and suspected of all *Princes*, as the *Sorbon* has judiciously remark'd in the *Censure* of *Santarel*, to give them cause to believe that 'tis impossible they should have *Subjects* at the same time good *Catholicks* and faithful to their *King*? What *Infidel Prince* indeed would permit men to preach *Faith* in the *Countries* under his *obedience*, if he knew that all *those* who embrace it think themselves by that *dispens'd* with for *obedience* to him farther then *another Sovereign* pleases, who can at any time cause them to take up *arms* against their lawful *King*? Were this for example a proper expedient to

incline the *Americans* to receive our *Faith*, to say to them, as some *Spaniards* did, that the *Pope* had bestow'd their *Country* on the *King* of *Castile*? And however *Barbarians* as they were, had they not reason to reply, as they did, That they knew no such thing as a *Pope*, but that if there were, he must needs be a *wicked man*, to give away that which was none of his own? Were not this also to dispose Heretical *Princes* not to suffer *Catholicks* in their *States*, when they shall behold them but as so many *subjects* to another *Prince*, who has power to command them to *depose* him in the *Country* where they live? And do not we know, that 'tis this has so imbitter'd the *King* of *England* against the *Papists*, and the almost sole cause of the disturbance which they suffered in *King James's* time, as being to this day the greatest obstacle to the progress of *Religion* in that Kingdom?

In fine, what *Catholick Prince* would be willing that his *Dominion*, which he takes so much pains to *preserve* both  
in

in *Peace* and *War*, should continually depend upon the judgment of *one sole Person*, who may be possess'd perhaps by his *Enemies*, or transported by his proper *passions*? For 'tis a weak confidence to resolve they will give the *Pope* no occasion to *Excommunicate* or *deprive* them of their *Kingdoms*. What occasion had *Fean d' Albret* given, that for all this was despoil'd of his *Estate*? Really one cannot offer a greater *injury* either to the *Church* or *Pope* himself, then this attributing of so odious a *power* to him: And the *Church* will have reason to say to these preposterous defenders of her Interests, as *Jacob* said to his Children *Simeon* and *Levi* upon the Sack of *Sichem*; Tur-  
Gen. 24.30  
*bâstis me, & odiosam fecistis me Chananais & Pherezais habitatoribus terra hujus, You have troubled me, to make me to stink among the inhabitants of the Land.* Besides, in celebrating the first *Advent* of the *Son of God* himself, she testifies, that all the *Kings* of the *Earth*, and even the most fierce of *Tyrants*, had no reason to have been jea-

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lous of the coming of this new *King*, for that he who gives to *his* the *Kingdom of Heaven*, ravishes not from *Princes* the Kingdoms of the Earth; *Non eripit mortalia, Qui Regna dat cœlestia*. But our *Popes* take it for an honour done them, when men attribute to them praises quite *contrary* to what the *Church* gives *Jesus Christ*; and *Kings* are in danger of their *Empires*, since they can take from *Princes* both their *States* and *Kingdoms*.

But doubtless, when they shall have consider'd how *unfortunate* these pretences have prov'd to them, and how *odious* they still are, they will easily themselves acknowledge the *truth* of these excellent words which the Advocate general *Mons. du Mesnil* has, in those *Memoirs* of his upon the procedures of *Rome* against the *Queen of Navarre*, inserted amongst the *Liberties* of the *Gallikan Church*.

Whilest the *Popes* of *Rome* pursu'd the footsteps of *Charity* and *Christian Humility*, confining their power to the *Spiritual Government* establish'd by God  
in

in his Gospel, without arrogating to themselves a magisterial, temporal or worldly Dominion; so long they received universal reverence and sincere obedience from all men: But no sooner did they or any of them exalt themselves by assuming an Authority not onely as Peers, but Superiours to Kings, but they became in danger of losing their own Authority, and that too which they would have usurped from others, and have created trouble both to the Kingdom of God and of his Church.

Certainly those Popes who shall but consider these *Christian* and pious *Reasons*, will never suffer themselves to be surpris'd with the *Flatteries* of those about them; and will understand that 'tis not the *Interest* of the *Holy See* which these *Sycophants* look after, but their particular profit. Nor do they alwaies dissemble their low and unworthy pretences; nor are they afraid sometimes to sooth the *Pope*, as one would do the *Turk* or great *Mogul*, by those profusions of mony which he spends on his Courtiers. Let the *Italians* (saies

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that *Italian Carrerius*) lift up their heads above all Nations of the Earth, for that singular grace and favour which God has done them in bestowing on them a spiritual Prince, namely the Bishop of Rome, who has chased great Kings and mighty Emperours from their Thrones, to set others in their places; to whom so many potent Kingdoms pay'd tribute so long, as never any thing has been seen like it; and who divides such riches amongst those of his Court, as never any King or Emperour hath done before. But these so lofty Elogies in the eyes of these base and interested spirits appear but *Sacrilegious* to those who truly honour the grandeur of the *Spiritual Authority* of the *Pope*.

It is the very same in the matter of *Infallibility*; the *politick Theologues* thinking to procure a great advantage to the *Pope* by publishing this *Doctrine*: never considering that on one side they put a very great obstacle to the re-uniting of *Hereticks*, who are more scandaliz'd with this *pretension* than with all those *Points* of our *Faith* in which

which we disagree; and on the *other*, that by *this* Doctrine they make the Pope in danger to deceive *himself*, and expose the *Church* to *Schisms* and *Divisions*. For 'tis this pretence of *Infallibility* which may induce *Popes* to neglect to take the *legitimate* and *ordinary* waies of *deciding* Points of *Faith*, who, by the consent even of *Cardinal Bellarmine* himself, ought to assemble *Councils*, and *there* onely regularly examine *Controversies* of *Religion*; which they will hardly ever be brought to doe, so long as they are perswaded that they are *Infallible*, without obligation to any other *forms*.

Nor let them alledge how great an *advantage* it is, the having an *infallible* Authority in the *Church*, to which there is so easie an *access*; as if the *verity* of things depended upon their *commodiousness*. Were this so, we must also conclude that *Popes* are *impeccable* too, at least in the Government of the *Church*; for who would question but that were likewise very *commodious*, for hindring the Damnation of so many

\* Coacer-  
 uaverunt  
 sibi non-  
 nulli Pon-  
 tifices Ma-  
 gistros ad  
 desideria  
 sua, non ut  
 ab eis di-  
 scerent  
 quid facere  
 deberent,  
 sed ut co-  
 rum studio  
 & callidi-  
 tate inve-  
 niretur ra-  
 tio quâ li-  
 ceret id  
 quod libe-  
 ret: Ita  
 quod Vo-  
 luntas  
 Pontificis,  
 qualif-  
 cunque ca-  
 fuerit, sit  
 regula quâ  
 eius opera-  
 tiones &  
 actiones  
 dirigantur.  
 Ex quo  
 procul dubio efficitur ut quidquid libeat id etiam liceat. Ex hoc fonte,  
 Sancte Pater, tanquam ex equo Trojano, irrupere in Ecclesiam Dei  
 tot abusus & tam gravissimi morbi, quibus nunc conspiciamus eam ad  
 desperationem fere salutis laborasse.

many persons by these unlawful *Dis-  
 pensations*, which persuade them that  
 what-ever the *Pope* permits is as truly  
*lawful* as if *God* himself had said it:  
 whereas really there is nothing more  
*true* then what an *Ancient* has affirm'd,  
 namely, That the greatest part of *Dis-  
 pensations* are nothing else but a more  
 easie *descent* into *Hell* with the *Pope's*  
 permission: *Facilis descensus ad inferos*  
*cum bona venia Papa.*

But as this *Impeccability* would be  
 exceedingly *advantagious* if indeed *God*  
 had bestow'd it upon *Popes*; so, on  
 the contrary there can nothing be more  
*pernicious* then the Flattery of those  
 who goe about to attribute it to him,  
 since it the more imboldens them *blind-  
 ly* to pursue their own *Passions*, with-  
 out fearing to offend *God*. And this  
 is what those *Cardinals* and *Prelates*  
 (chosen by *Paul* the III<sup>d</sup> for the *Refor-  
 mation* of the *Church*) affirm'd really to  
 have succeeded by means of \* some Per-

sons,



sons, who would needs perswade some Popes that their *Wills* were a sufficient *Rule* for their *Actions*; whence it follow'd, that what they *pleas'd* was *lawful*; and hence (say they) have (as from a *source* and *spring*) flow'd such an *infinity* of *abuses* and intestine *maladies* as have reduc'd the *Church* to such a condition, as her *recovery* seems in a manner to be *desperate*.

We may affirm the same of *Infallibility*: It would be an extraordinary *Priviledge*; but the *Scripture* having assur'd us that *Every man is a Lier*, unless some *Authority* not *inferiour* to it have *exempted* us from that *Rule*, 'tis a great *unhappiness* to believe one's self *Infallible*; because there is nothing that we are more *propense* to then the *falling into Error* by presuming we cannot *erre*. And on the other side it may truly be said, that the likeliest means of rendring *Popes infallible* were, to *persuade* them that they are *not so*; to the end a *holy fear* may alwaies preserve them in an *humble* and *salutary* diffidence of their *own sense*,

124 *The pernicious Consequences of &c.*  
*sense, and incline them to a diligent*  
*research of those waies and expedients*  
*which God has established to assure*  
*them of his divine Truths.*

*Paris the 1. of Fe-*  
*bruary, 1662.*

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F I N I S.

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An ADVERTISEMENT  
upon the following  
DISCOURSE.

**I**T has been long said, that in the precedent Discourse there have been laid the grounds of pernicious Consequences, &c. that divers things have been taken out of the Notes upon the Pope's Infallibility formerly made by the same Author: But since there has been nothing alledg'd against what was solidly discussed in these Notes touching the Authority of the Councils of Constance and Basil, it is thought pertinent to adde it here.

A R E-

# REFUTATION OF

*Certain Cavils with which some  
Theologues endeavour to elude  
the Authority of the Councils  
of CONSTANCE and BASIL.*

**T**HE *Sense* of the Church upon the point of *Infallibility* did never more perspicuously appear then in the times of the *Councils* of *Constance* and *Basil*, so venerably esteem'd by all *France*.

'Tis well known that the *Doctrine* of the *Superiority* of a *Council* above the *Pope* does necessarily destroy his pretended *Infallibility*; because all Authority which is inferiour, seeing it may be *corrected*, 'tis impossible it should be *infallible*; since an Authority that is *infallible* cannot be corrected:

*The Authority of the Councils &c.* 127

rected: It follows then of necessity, that if the *Pope* be inferiour to a *Council*, he is not *infallible*. All *Divines* are agreed upon this consequence; and there is none who maintain the *Infallibility* of the *Pope*, but they likewise maintain that he is *superiour* to a *Council*.

Moreover, if *Popes* be inferiour to *Councils*, it follows clearly that they are not onely *fallible*, but it is also as evident that they have actually *erred*: seeing *Leo* the X<sup>th</sup> has defin'd the contrary in the *Council* of *Lateran*. It is therefore certain, that the *Superiority* of a *Council* above a *Pope* does by necessary consequence involve his *Fallibility*. Now this *Superiority* was clearly decided in the 4<sup>th</sup> *Session* of the *Council* of *Constance*, where the *Council* declares, *Concilium Generale habere à Christo immediatam Authoritatem, cui omnes obedire tenentur, etiam si Papalis dignitatis existat*. And thus the *Fallibility* of the *Pope* was defin'd by this *Decree*.

The novel defenders of the *Superiority*

ority of *Popes* above *Councils* exceedingly torture themselves about this *Decree* of the *Council* of *Constance*. For they cannot deny but that *Pope Martin* the V<sup>th</sup> (elected by this *Council*) did confirm it in all things which had relation to *Faith*: Now the Authority of *General Councils* is matter of *Faith*; which forces them thus to precipitate themselves upon *Solutions* so ridiculously weak, that it is strange any *Divines* should be found who durst propose them.

In the first place they affirm, that the *Council* of *Constance* is approv'd by *Martin* the V<sup>th</sup> in his *qua Conciliariter gesta sunt*; but that this *Decree* was not made *Conciliariter*, because (say they) it was made without *Examen*, and therefore was not approved.

'Tis easie to see how dangerous an Answer this is: since if men be once permitted to distinguish in *Councils* after this manner between *Decrees examin'd* and *not examin'd*, the way is open to weaken all their Authority.

For

For how many matters are there which, having been very well examin'd before *Councils* have been call'd, have no need of being re-examin'd for a long time after, whilst all *Prelates* and *Divines* remain agreed concerning them?

But there is no necessity of insisting upon *this*, since this Solution is founded onely upon manifest *Falsities*; there being in the world nothing more untrue then the pretence of those *Authors*, that the *Decrees* of the 4<sup>th</sup> and 5<sup>th</sup> *Session* about the *Superiority* of *Councils* were not of the number of those things which were decreed *Conciliariter*. For 'tis remarkable that the order of the *Council* of *Constance* was, first to *propose* and *examine* matters in the particular *Congregations* of the principal Nations of *Christendom*, and then they were said to have been decreed *Nationaliter*. After that they were *propos'd* again in the publick *Sessions*; and when they were concluded *there*, then they were pronounc'd to have been determined *Conciliariter*. Whereas that which had onely been decreed by the *Nations*, and not in the

publick and general *Session* of the *Council*, was never said to be determin'd *Conciliariter*, but *Nationaliter* onely. This is the true explication of these *two* words, as appears by the place it self which these *Authors* would pervert.

For they have not any thing to alledge on this subject, save what we reade in the conclusion of the *Council*, which was in the 45<sup>th</sup> *Session*. A *Cardinal* having said, according to the custom, *Domini ite in pace*, and a *Dominican* gotten up into the *Pulpit* to preach; the *Embassadors* of the *King of Poland* and *Duke of Lithuania* asked the *Pope* in the name of their Masters, *That before the Council were dissolv'd, he should cause to be condemn'd in a publick Session, or else declare for condemn'd, the Book of a certain Frier, one John Falkenberg, which notoriously maintain'd divers horrible Errours and Heresies, and which had already been lawfully condemn'd for heretical by the Deputies as to what concern'd the Faith; and which had likewise been concluded by all the Nations of the*  
Coun-



Council, and by the College of Cardinals: That unless this were consented to, they did protest denial of Justice in the name of their Masters, and would appeal to the next Council. Which being done, (the Acts added) Our holy Father the Pope replying, said, That he would inviolably hold and observe all and every the things which had been determin'd, concluded and decreed in matters of Faith by the present Council Conciliarly, and that he would never in any kind contradict it: That so he approved and did ratifie all that had thus Conciliarly been done, and no otherwise whatsoever. *Dixit respondendo ad prædicta, Quòd omnia & singula determinata, conclusa & decreta in materiis Fidei per præsens Concilium Conciliariter tenere & inviolabiliter observare volebat, & nunquam contraire quoquo modo: Ipsaque sic Conciliariter facta approbat & ratificat, & non aliter, nec alio modo.*

See here the onely foundation of Cardinal Cajetan's distinction, and the sole reason which he alledges to pretend that Pope Martin the V<sup>th</sup> did not

approve the *Decrees* touching the *Superiority* of *Councils*, as not done *Conciliariter*. But by the very same he evidently approves that he has approv'd them: since the *Pope* includes in his *Approbation* whatsoever had been determin'd *Conciliariter*, and excludes but what having been concluded by the *Nations*, had onely been determin'd *Nationaliter*, and not *Conciliariter*, forasmuch as it was not propos'd in the publick and general *Sessions* of the *Council*; so as had been the condemnation of *John Falkenberg's* Book, which he refus'd to ratifie for reasons not known to us. Now it is evident, and no waies doubtful, but the *Decrees* touching a *Council's Superiority* were first examin'd and concluded by the *Nations*, and afterwards establish'd and determin'd in two publick and general *Sessions* of the *Council*, that is to say, in the 4<sup>th</sup> and 5<sup>th</sup>, where 'tis noted, that these *Decrees* were first of all deliberated and concluded by all the *Nations*: *Certa Capitula per modum Constitutionum prius per singulas quatuor Nationes conclusa & deliberata legit*  
 &

& publicavit. And 'tis said at the end of the Session, that the Council had uniformly approv'd and concluded them: *Quibus Articulis sive Constitutionibus lectis, dictum Concilium eos & eas uniformiter approbavit & conclusit.* Were it not then altogether shameful and most impudent to presume to deny that *Martin* the V<sup>th</sup> had approv'd these *Decrees*, since he has so expressly approv'd whatsoever was determin'd in the Council *Conciliariter*? and that 'tis as clear as day, the *Decrees* were determined *Nationaliter & Conciliariter*?

In like manner we see that the two latter *Annalists* of the Church, *Spondanus* and *Raynaldus*, to give some colour to this Cheat, change either in the whole or in part the subject and occasion which caus'd *Martin* the V<sup>th</sup> to say, that he onely approv'd that which had been done *Conciliariter*. For *Raynaldus* Anno 1418. n. 2. falsely supposes that *Martin* the V<sup>th</sup> speaks these words upon the *Fathers* of the Council demanding a confirmation of the Acts: *Cum veteri more* (saies he) à *Patribus*

*Martinus rogatus esset, ut Concilii Acta Apostolicâ authoritate confirmaret, ita ipsum respondisse tradunt Acta; S. D. N. Papa dixit, respondendo ad prædicta, nimirum postulata, quòd omnia & singula determinata, &c.* Which is a notorious *Forgery*, since one need onely reade the *Acts* to see, that the *Fathers* of the *Council* did not ask for a Confirmation of the *Acts*, and that it was not to answer this demand that he saies what is reported by *Raynaldus*; but that he might not consent to what was requir'd by the *King of Poland's Embassadors* concerning the condemnation of *Falkenberg's Book*: so as it is not to be deny'd but this *Historian* has committed a shameful *Falsification*, in feigning the *Pope* to answer what was never demanded of him, and in adding those two words, *nimirum postulata*, in *Italick Characters*, to the word *prædicta*, to make that agree to the demands of the *Fathers* of the *Council*, which has relation onely to the words of the *Polonian Embassadors*.

*Spondanus* durst not be altogether so bold with the *Truth*, nor deny these words

words of *Martin* the V<sup>th</sup> to have been spoken upon occasion of the *Polonian's* demand: But he suppresses the protestation of *Appealing* to the future Council; because that had too evidently shew'd how false that which he imagines is, *That it was on design, and in collusion with Martin the V<sup>n</sup>, that these Embassadors deferr'd their demand till this last Session, that so they might have an opportunity to observe what Decrees of the Council he did approve by his Apostolical Authority, and what he did not approve; lest if they had mov'd it before, they might have excited some murmur and trouble among the Fathers, by reason of that which had been decided after an ambiguous manner touching the Authority of a Council above a Pope, and their power of reforming the Church both as to its Head and Members, which Pope Martin would not receive nor approve by taking these Decisions absolutely, and in the precise significations of terms. All which is but a pure imagination, without any manner of ground: For besides that the Polonians, who appeal'd*

from the *Pope* to the *Council*, could not be suspected to have conspired with him, since there is nothing which *Popes* more abhorre then these *Appeals* to *Councils*; the answer of *Pope Martin* the V<sup>th</sup> puts no distinction between the *Decrees* which are found amongst the *Acts* of the *Council*, as if he had approv'd the *one* without the *other*, but shews on the contrary, that he approv'd all these *Decrees*, and that he did not deny his *Approbation*, but as to what did not appear in these *Acts* as concluded in the *Council*, for having been determin'd onely by the *Nations*; such as was the condemnation of *this Book of Falkenberg*.

It cannot therefore be maintain'd with the least pretence of likelihood, that *Martin* the V<sup>th</sup> did not approve the *Decrees* of the *Council* of *Constance* touching the *Superiority* of *General Councils*. And that which makes it yet more evident is, that *Pope Eugenius* the IV<sup>th</sup>, though he continually strove to preferre himself above *Councils*, durst not yet openly oppose those *Decrees* of *Constance*, nor reject them as not approv'd

prov'd by *Martin* the V<sup>th</sup> his *Predecessor*; but pretends onely that the *Council* of *Basil* had abus'd them by applying them to an ill sense, *Quòd Concilium Constantiense in malignum sensum pertraxerint*; because it had taken occasion upon this *Definition* to depose him, and to create another *Pope*.

But towards the latter end of his life the *Emperour Frederick* and the *Princes* of *Germany*, who kept themselves in a *Neutrality* between the *Council* of *Basil* and this *Pope*, being willing to come to an agreement with him, one of the *Conditions* of the *Accord* was, That *Eugenius* should by a *Bull* make the same profession which had already been made in *Germany* by his *Legates*, concerning the *Power*, *Authority* and *Preeminence* of *General Councils*, representing the *Catholick Church militant*. These are the very terms of the *Harangue* which was made by *Aeneas Sylvius* in the name of these *Princes*.  
*Alterum est, ut professio Potestatis, Autoritatis & Præminentia Generalium Conciliorum, Catholicam Militantem Ecclesiam*

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*Ecclesiam representantium, per tuos O-  
ratores facta, tuis Literis approbetur.*  
To which the Pope consented by his  
*Bull*, as 'tis recited by *Raynaldus*, *Tom.*  
*18, ad ann. 1447. n. 15.* where he de-  
clares, That he embraces and reverences  
the *General Council of Constance*, its  
*Decree FREQUENS*, (by which this  
*Council* took upon it an action of Su-  
periority over *Popes*, in ordaining them  
to convoke and assemble *Councils* eve-  
ry ten years, and disabling their power of  
retarding this term, but onely to ad-  
vance it) and all its other *Decrees*; as  
likewise all other *Councils* representing  
the *Catholick Church militant*: That  
he did acknowledge their Power, their  
Authority, their Honour and their E-  
minence, as his other *Predecessors* had  
done, from whose foot-steps he would  
not deviate: *Concilium autem Generale  
Constantiense, Decretū FREQUENS,  
& alia ejus Decreta, sicut cetera alia  
Concilia Catholicam Militantem Eccle-  
siam representantia, ipsorum Potestatem,  
Authoritatem, Honorem, Eminentiam,  
sicut & ceteri Prædecessores nostri, à  
quorum vestigiis deviare nequaquam  
inten-*



*intendimus, suscipimus, amplectimur & veneramur.*

But the reflection which *Raynaldus* makes upon these words of *Eugenius* shews us what the *faith* and *candor* of those persons is: 'Tis a thing (saies he) that deserves observation, that *Eugenius* by those Letters gives no more Authority to the Decree of the Council of Constance, beginning with the word *Frequens*, but what *Martin the V<sup>th</sup>* had done before. Now this very Author pretends, *An. 1433.* that *Martin the V<sup>th</sup>* had not approv'd the Chapter *FREQUENS* of the Council of Constance; but that on the contrary he had abridg'd it by the *Dissolution* of the Council of *Siena*: so as according to this Author the sense of the words of *Eugenius* were, That he receives, embraces and reverences the Decree *FREQUENS*, as far as his *Predecessors*; and that his *Predecessor* having neither receiv'd, embrac'd nor reverenc'd it, neither did he receive, embrace, or reverence it. Could one offer a greater injury to *Pope Eugenius*, then to take the words of his *Bull* in a sense so estranged from *Christian* sincerity, and

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and think that he would juggle with the whole *German Church* by so gross a Delusion?

But that which does yet farther ruine all these *Sophisms* is, that *Pope Pius* the II<sup>d</sup>, in the same *Bull* where he retracts that which he had written for the *Council* of *Basil* against *Pope Eugenius*, formally approves the *Council* of *Constance*, and in particular that *Decree* touching the Authority of General *Councils*. *Cum his* (saies he) & *Generalis Concilii Autoritatem & Potestatem complectimur, quemadmodum & ex eo nostro Constantiæ, dum ibi fuit Synodus Universalis, declaratum definitumque est: Veneramur enim N. Constantiense Concilium, & cuncta quæ præceßerunt à Romanis Pontificibus nostris prædecessoribus approbata.* So that if it be pretended that *Pius* the II<sup>d</sup> would maintain that the *Pope* were *superiour* to a *Council*, one must also necessarily pretend that he manifestly contradicted himself. But it is enough to refute this false *Distinction*, that he not onely authorizes the *Council* of *Constance* in general, but particularly in that which

of Constance and Basil asserted. 141

it has defin'd concerning the Authority of Councils.

The *Second Reply* whereof these modern *Authors* make use is, That the *Council of Constance* does not define the *Authority* of all *General Councils*, but that onely which it has during a *Schism*, when there is no lawful *Pope* in the *Church*. But this *Solution* (as novel as the former) is manifestly ruined by the same words of the *Council of Constance*, which expressly particularize that it defines the Authority of all *General Councils*, and not onely its own in particular. *Item declarat*, (saies the *Council* in the *Article* immediately following after what I have cited) *quod quicumque, cujuscunque statûs & dignitatis, etiam Papalis, existat, qui Mandatis, Statutis, seu Ordinationibus aut Præceptis hujus Sacra Synodi, & cujuscunque alterius Concilii legitimè congregati, super præmissis seu ad ea pertinentibus factis vel faciendis, obedire contumaciter contempserit, nisi resipuerit, condigna pœnitentia subjiciatur, & debitè puniatur.*

There can be nothing then imagin'd  
more

more frivolous then such an *imaginati-  
on*, that the *Council of Constance* spake  
onely of its *own* Authority, and not of  
*that* of other *Councils*; since it clearly  
decides, that the *Popes* who despis'd  
the *Determinations* of any *General  
Councils* whatsoever are worthy to be  
punish'd.

Moreover *Pope Pius* the II<sup>d</sup>, in the  
fore-alledg'd *passage*, formally acknow-  
ledg'd that this *Council* has determin'd  
the Authority of *Councils* in general,  
and not its *own* in particular: *Generalis  
Concilii Auctoritatem & Potestatem  
complectimur, quemadmodum & avo  
nostro Constantiæ, dum ibi fuit Syno-  
dus Universalis, declaratum definitum-  
que est.*

In like manner the whole *Church* in  
receiving the *Council of Constance* has  
uniformly understood, that it has defin'd  
the *Superiority* of a *Council* above the  
*Pope*. Therefore *France*, and the *Fa-  
culty* of the *Parisian Divines*, which  
have particularly adher'd to this *Coun-  
cil*, have likewise alwaies embrac'd this  
*Doctrine*, nor have ever admitted any  
*other*, as *Major* affirms in c. 18. *Matt.*

*Superius*

*Superius* (saies he) *ostensum est*, quòd *Augustinus & alii Doctores tenent partem quam insequimur*, (nempe Concilium esse supra Papam :) *hanc tenuerunt varii Cardinales, & Joannes Patriarcha Antiochenus, Petrus de Aliaco Cardinalis Cameracensis, Nicolaus de Cusa Doctor vocatus Christianissimus, Joannes Gerson Cancellarius Parisiensis nunquam satis laudatus, nostra Facultas Parisiensis à diebus Concilii Constantiensis, in qua plures habebis exercitatos Theologos quàm in duobus vel tribus Regnis, quæ sic hanc partem fovent, quòd nulli licuit asserere oppositum probabile.* See here what has been the Judgment of the Faculty of Paris, till Mons. Duval appear'd on the stage.

The Council of Basil (held 12 years after) renew'd these Decrees of the Council of Constance of the second Session, Anno 1432. And because Eugenius the IV<sup>th</sup> would remove it to Bologna, the Council having maintain'd that it was not in the power of the Pope, (because a Council was above him) Eugenius was fain Anno 1434. to revoke all that which had been done against the

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the *Council*, and to declare by a *Bull*,  
that it had been *lawfully* continu'd from  
the *beginning* till then; whereupon he  
sent new *Legates* thither (besides *Car-*  
*dinal Julian*, who had continu'd all  
the while there) which in the 17<sup>th</sup> *Ses-*  
*sion* swore to maintain the *Decrees* of  
the *Superiority* of a *Council*, which were  
yet farther renew'd in the 18<sup>th</sup> *Session*.

All this shews that *Bellarmino* had  
no reason to affirm that the *Superiority*  
of a *Council* above the *Pope* was not  
*defin'd* till the 33<sup>th</sup> *Session*, when *Euge-*  
*nius* had broke the *Council* by adjour-  
ning it to *Ferrara*; it being evident  
that the *Decrees* of *Constance* were there  
several times renew'd, during the time  
that the *Council* was acknowledg'd  
for *Oecumenick* by *Eugenius* himself;  
and, by consequence, certain it is, that  
the *Decisions* of the former *Sessions* are  
the *Decisions* of an *Oecumenical Coun-*  
*cil*, representing the *Church universal*,  
and approv'd by a *Pope*.

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